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ಎಪಿಗ್ರಾಫಿಯ ಕನಾಡ ಟೀಕೆ EPIGRAPHIA CARNATICA

ಕೂಡಗು ಜಿಲ್ಲೆ
Coorg District

ಕರ್ನಾಟಕ ಅಧ್ಯೇತೆನ ಸಂಸ್ಥೆ
ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾಲಯ

INSTITUTE OF KANNADA STUDIES
UNIVERSITY OF MYSORE

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ಎಪಿಗ್ರಾಫಿಯ ಕನಾರ್ಟಿಕ

Epigraphia Carnatica

ಕರ್ನಾಟಕ ಐಂಡ್ರಾಯಿ

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ಎಸಿಗ್ರಾಫಿಯ ಕನಾರ್ಟಿಕ

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ಮೈಸೂರು ಸರ್ಕಾರಕ್ಕೆ ನಮ್ಮ ಕೃತಜ್ಞತೆಗಳು

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ಸಂಕೃತ ಒಂದು

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ଯାପୁ ଦେଇ ସ୍ରୁଦେଶ ଭାଣୀ, ନାହିଁ ତୈ, ଶଂକୁ ଶ୍ରୀ, ଜିତିକାନ୍ତଙ୍କ ଅଧ୍ୟୁଷନକୀ ଶାଶନଗରୁ ଅମୟାଲ୍ୟ ଆଚରଣକୁ ରାଶନଗରୁ ବନ୍ଦ କରି ଜନାନାମ ଆମ୍ବି. ସମ୍ବନ୍ଧରେ ପଦିନ ନମ୍ବୁ ନାହିଁ ରାଶନ ସମ୍ବନ୍ଧରେ କେବଳବାବାଦି. ତମିଳନ୍ତୁ ବ୍ୟପ୍ତି କରୁଥିବାରୀ ଆମ୍ବିକୁ ହେଉଁ ସମ୍ବନ୍ଧରେ ରାଶନଗରୁ ବନ୍ଦ ଅନାଜୁ ମାଦଲାବାଦି. ଯାର କଣ୍ଠେ ଗନ୍ଧ ବ୍ୟାହି ଆଜ୍ଞା ତାଙ୍କରିବ ରାଶନଗରୁ ଜନ୍ମି ଆନନ୍ଦବାତାବାଦି. ଆନ୍ଦ ରାଶନଗରୁକୁ ହୁଏକାବ ସଂଗ୍ରହିତିବ ସ୍ରୁକଟିଶୁନି କେଲା ଅଗବୀକାବାଦି; କାଗାଗରୀ ସ୍ରୁକଟିନାରିବ ରାଶନଗରୁକୁ ପରିପୂରିତିବ. ଵୀଳୀକ୍ଷିତିବ କେଲିପାରୁ ଆକୃତିବାବାଦି. ରୋଜ ଅଧାରଙ୍କ ବ୍ୟକ୍ତିଶ୍ରୀ, ଯେତେ ସଂଲୋଧିତଙ୍କ ଫ୍ଲେଣ୍‌ଟି ଯାଲୀ କେଲିନ ସକତବାଗି ନିର୍ଦ୍ଦେଶିକାଗୁରୁକୁ ଦେ.

కన్నడ శాసన ప్రకటణేగల్లి వాత్రవల్ల, యావుచే భాషయు జంధ ప్రకటణేగల్లియాదనా
'ఎనిగ్రాఫియి కనాటిపేక' సంపుటగాలు ఒంచు ఆశ్రమప్ర సిద్ధి; బుధత్వము వచ్చుకొరిదర్లయినా హేమేత్త
పటబుహుదాద అద్వితీయ సాధనే. లంతలరల్లి న్యూసెలినల్లి పురాతత్త్వ ఇలాట్ సాధపేయాదాగ అది
బహ్వైత్తిర నివేదికారకాగ సేవకాగోండ చి. ఎల. బ్రేస్ ఆపరు గొండ వచిగన ముందిన ఇష్టుల్లిరు వసకాగా
అవధియల్లి, అందిన వ్యుసూరు రాజ్యచ ఎంటి జిల్లేగల్లి మత్తు ఆగ ప్రతీంక రాజ్యవాగిద్దు కొడిగనల్లి
లంతల్ శాసనగళన్ను సంగ్రహిసారు. ఈ శాసనగళన్నే లిల్పుంటర, భాషాంకెరగాల్లిందని ఆపరు 'ఎనిగ్రాఫియ
కనాటిపేక' వాలియుల్లి ప్రకటిసారు. హన్సై రదు సంపుటగళ ఈ వాలియు లోజియేయంతే సామాన్యవాగి
ఒంచు జిల్లే యు కాశనగాలు ఒంచు సంపుటిల్లి సేరిపు. శ్రవణబిల్లిగోళజ కాశనగాలిగాయే ఒంచు సంపుట
(అ) సింశలాయితు. జందిన మంచ్య జిల్లే యున్నో భగోండ అందిన వ్యుసూరు కాగా తిపవోగ్గ జిల్లే యు
కాశనగాలు ఎరదిచెం సంపుటగల్లి (ఇ-6 మంత్రు ట్రిల్) ప్రకటిసారు. బ్రేసర నంతర అభికారాక్షే బంచ ఆరో.
నరికింహాచూర్యదు తమ్ము ఒక వసకాగ అభికారావధియల్లి చువారు అంంం శాసనగప్పు కండంపిందిరు.
ఇప్పగల్లి ముఖ్యవాడస్వేచ్ఛ తమ్ము వారికి వరదిగాల్లి ప్రకటిసుత్తా బండారు. 'ఎనిగ్రాఫియి కనాటిపేక'
వాలియు ఎరడిసేయి సంపుటవన్ను (శ్రవణబిల్లిగోళ) ఆపరు ఆములాగ్గవాగి పరిక్షరిసి గొలుషరల్లి హోస
అప్పుత్తియున్న ప్రకటిసారు. పురాతత్త్వ ఇలాట్ గాంధిర నంతర గాంధిర పసిగి వ్యుసూరు విప్పివ్యాసిలయంకే
సేరిత్తు. ఆగ ఓరియంటల్ బ్రేస్రియు క్యూబిప్రో ఆపరు ఇలాట్ పసిగి బహ్వైత్తిర నివేదికారాగురుత్తిడ్డారు.
ఆమేలీ అదు సికారాద ఇలాటీయాదారూ విష్వవిద్యాస్థిలయం ఇతిహాస మంత్రు ప్రాచీన ఇతిహాస కాగా
పుస్తకశాస్త్ర విభాగాగ ముఖ్యరు పదసమిత్ర నివేదికారాగుద్దారు. ఉప్పుక్కు ఇలాట్ కాశన పరివ్యక్షణయు
కేలిసపన్ను ముందుపరిసీండు బందిదే. ఘలవాని వసక వసకపూ హోస కాశనగాలు బెళ్ళికి బరుత్తినే.

‘విగొప్పియ కెనారాపిక్క’ సంశుభగలు కలిద కేలపు డాక్టర్ గాలండ తమంబ దుర్లభవాగుడై, అప్పాఁ వివ్యాధిగాలూ, విద్యార్థిసాగు అసివార్య ఆశ్రమ గ్రంథాలాగుమ్మదారింద అవస్ను పోష్యరిఖి పుసముచుర్దుసున ఆప్యాక్తి బహిలవాగిత్తు. గొటింర జనపరి అధిరండు ప్యోసులు రాజ్యధారి తిక్షేణ సంచిత ప్రీ. కీ. వి. తంకరోడ అవర అధ్యక్షతేయల్లి ఫేరిచు, కెనారాపిక్క జివన సంస్కృతిగళన్న కురిత సంతోషధారికారున సమస్యలు సముతయి (Co-ordination Committee for Research Work on Karnataka Life and Culture) సభీయల్లి నేన్నశారు వివ్యాధిసిలయిద కన్న ద అధ్యయన సంస్కృతి ఖచ్చేళకరు ఈ పోష్యరణ కాగు పుసముచుర్దింద సలచే పూడిదరు; జనాబూర్ధయన్న కొరలు సంస్కృతి ఖిధ వేండూ చేఁదరు. సముతయి సద్యశ్లేషా అవరిగి బెంబల స్వీడిదరు; సలచేయన్న స్థాగికిందరు. యోజిసిను వివరగాన్న కన్న ద అధ్యయన సంస్కృతి ఖిధ పుసికి బేసేందూ, యోజనీగి ఆగ్రహాద చెంకాచస్సు ఒదిగింలు సకొరకై తిపారసా పాఠబేసేందూ, యోజనే యన్న కన్న ద అధ్యయన సంస్కృతి గి పిలింగి పిలింగియిపూడితు.

କନ୍ଦୁ ଦ ଅଧ୍ୟୟନ ଶସ୍ତ୍ରୀୟ ନିର୍ଦ୍ଦେଶକରୁ ଯୋଜନୀୟ ବିନରଗନ୍ଧୁ ଚଚିହ୍ନାଲମ୍ ମାତ୍ରିକ ଓ, ଏଥାରଂଦୁ ତତ୍ତ୍ଵର ବାଂଦୀ ସଭୀ କରିଦିରୁ ଆକରଣ୍ଟି ଦା. ଏଠା ଶୈଳାନ୍ତିର, ଦା. ଜି. ଏନ୍. ଗାଯି, ମୁଖ୍ୟ ଦା. ଏ. ଏ. ନରପିଂଦ ମୁଖ୍ୟ ଅଧିକାରୀ ଭାଗାନ୍ତିରଙ୍କରୁ ଆମ ଏହିପାଇଦାରୁ. ଆ ଶଭ୍ଦୀୟାନ୍ତିର ଏହିଗୁରୁଷିଯ କନାର୍ଟିକ' ପରିଷ୍କରଣ କାଗ୍ରା ପୁନମୁହଦ୍ରଳକ୍ଷେ ଶବ୍ଦବିଧିଦିନେ ଶୁଣାରୁ ହେଲାପାଇଲି ଲାଗୁ ରୂପାଳୀଯିଙ୍କ ଯୋଜନୀୟାଲମ୍ବନ୍ତ ନିର୍ଦ୍ଦିଷ୍ଟତାବିରୁଦ୍ଧ କନ୍ଦୁ ପାଇଲାଯିବୁ.

సెలకూ సెనిటియరు సలవేగాలగునుసూరణాగి 'ఎపిగ్యాఫియల్ కనార్టిషన్' సంపుటిగల పరిష్కరణకార్య అరంభపనాకిద్దు ఈగ మొదలసియు సంపుట ప్రకటపాగుత్తాడె. ఈ సంపుటచల్లు కోడగు జిల్లేయి 100 శాసన గాలినే. బి. ఎలా. రైస్ అవరు తమ్ము శాసన సంపుటిగా మాలీయుల్లి ఇంస్ట్రు మొదల సంపుటపన్నుగి ఒలాలకర్లి ప్రకటిసిదురు. ఇంద్రజిత్ కోడగిన తరు శాసనగాళు ఖూళాంచరె ముత్తు లిస్టువేరగాళించని ప్రకటపనాదుపు. 'స్ట్రో ఇంపీటియల్ గెసెప్టియల్ అఫ్ ఇండియా' క్రూగి కోడగిన గెసెప్టియన్సు స్థిర పదిశహేళాగి బంధాగ పునరుద్ధరించేకొలార్య అగ్రయేపించే స్టో ఖూళిచిదురు. అదిర ఫలనాగి దొరికి మోస శాసనగాళస్సు 'ఎపిగ్యాఫియల్ కనార్టిషన్' దిగెంగాలరు మాత్రం తుంగచలు సంపుటిగాలు (ఈ మత్తు గల-స్ట్రాఫును అవుతు) అనుబంధగాళ్లి సేంచిసిదురు. ఈ ఎల్ల శాసనగాళస్సు బట్టిగే సేంసి ఉదాలర్లు ప్రైసరు కోడగు శాసనగాళ పరిష్కర త ఆవుతీ యున్న ప్రకటిసిదురు. ఈ అవ్వత్తియల్లి సేందిర శాసనగాళ సంపుటే లక. 'ఎపిగ్యాఫియల్ కనార్టిషన్' సంపుటిగా పరిష్కరణ కూగు పునరుద్ధరించేజోసియింత ఈగ ఈ సంపుటపన్ను ముత్తే పరిష్కరించలాగిదె. ఈ సంభా దల్లి ప్రకటిక శాసనగాళ పాఠగాళస్సు నుఱలిచేందిగి తాగి సేందున సలువాగి ఏరపం పరివిష్టో స్తువాగాళస్సు క్యూన్స్కులాగిక్కు. ఆసేక శాసనగాళస్సు ముఱలిచేసి జోంలిసి అగ్రయేపించిదల్లి తిమ్మి పదిమాడలాగిదె. ముఱలితాశాసనగాళ చోలియు సంచభుదల్లి మాత్ర అపుగా పాఠగాళస్సు కూగెయించి ఉలిసికొళ్లాగిదె. ఇదులు సాధ్యవాగి స్క్రితయల్లిప్ప హిందిన ఆవ్యక్తియు ఒట్టేయ శాసనపన్ను క్యూబిచలాగిదె. ఈ సంపుటిద ఒందు విశేషపెంది, ఇంచుపోగి గమనిక్కి బారదిష్ట ముఖప్రతీరం చేసి శాసనగాళస్సు ఇదు ఒకగింందిదె. మోస శాసనగాళగా మానిషుక్కె నడిసుపుదు నమ్మ యోజనియల్లి సేంల్లు నిజ. ఆదిరే అనాయాసవాగి దొరికి శాసనగాళస్సు బిడబారించు అవస్థ కల్గి సేంసిద్దుచే. ఈ దిక్కిసల్లి అగబేళావ కేలస ఇంస్ట్రు ఎప్పిచే ఎంబుపన్ను ఇచు తేలించుక్కుడే. సమగ్రవాద చోస పరివిష్టోయిందర అగ్రయ బకుపాగిదె ఏంబుపరల్లి అసుమానిపుల్లి. అజ్ఞాల తపాపదల్లిరువ ఈ శాసనగాళు అతిమమాగి కణ్ణులీయాగి చోసువ మొదలేసి ఈ కారపన్పు కేగొళ్లిచేకాగిదె.

ଜୀବ କେଲିପାରାଳି ପରିଷ୍କରଣ ଏହୁ ପୁନ୍ଥା କୋଣିଯି ମାତାଗୁପ୍ତଦୁ ସାଧୁବିଲି. ଵ୍ୟକ୍ତିଗାଲି ଶଂଖୀ ଗାଲି ହିସିବିତାଳିଛେ । ଅରୁକ୍ତିନ. ଯାପୁଦେ ପରିଷ୍କରଣପାନ୍ତି ଦରଳା କୈଗୋଳୁଙ୍କିପରି କେଲିପୁ ଵ୍ୟକ୍ତିଗାଲି ଆଗିରିପୁଦେ ରିଂଦ ଅପର ଦ୍ଵ୍ୟାକୀ, ଫ୍ଲୋରିକ୍, ଅନ୍ଧ୍ୟାଯିନ, ସମୀଳନଧୀରିଂଦ ଅପର କେଲିପାନ୍ତି ବେଳେଦିଶଲୁ ବରୁପଦିଲି. ବେଳେଯିପାରିଗେ ବେଳେଯିବେ ଅପ ଦ୍ଵ୍ୟାକୀ, ଫ୍ଲୋରିକ୍ସାଳିରିପୁଦେ ସହଜ. ଅପରିଂଦ କୁ ମାତାପାତା, ଯୁଦ୍ଧଲି ନାପୁ ଏହି

ఆసక్త విద్యాంశర సలకే కొడినేగలన్న స్పృశ్యకసలు నిష్ఠ రిచ్చెనే. ఇదు నాడిన కేలని; ఎల్లర హైకె. ఒందు ద్వష్టియింద ఈ నొడల సంబుటి నూదిన సంబుటి. ఇదర పరిశ్వరణ వినాశగల బిగి దీనియున విపుల్మాగల జిభకెనల్న ముందిన సంబుటగల పరిశ్వరణకార్య ఇన్నా ఉత్సవగొళ్పు దేందు నాచు సిరిషైఫైనే. ఈ సంబుటదల్లు కేలిపు స్వాల్యమ్మగలు ఉథయునుదు అసివార్యవాయితు. ఆవగళ తిష్ఠపదియన్న ప్రత్యేకవాగి కోటి దేవే. వాచకరు అవస్త కుపయిటి, గమనిసచేశు.

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‘ఎస్కార్ఫిలు కనాటిచీ’ పరిష్కరణ కాగూ పునరుద్దర్శణ యోజనేయమైల్లి, హిందె తిక్కొ ఇలాటియు కార్బూడిటియాగాండ్ర్ ట్రీ కె. ఆర్. రాముచంద్రన్ అవసరం, ఉగ్గ ఆ నూపుల్లిపు వీర్ స్టోర్మ్స్ యుల్ అప్పాజి యంవరం తుంబ సహకార నీడిదార్లారే. భారతది శ్వరాతక్త్వ ఇలాటియు ట్రీ ఎస్. ఆర్. రావ్ అవసర నాను నొదల సల ఈ యోజనేయస్సు సమితియు ముఖించుటాగ డేస్ట్రిన్ నేచ్చిన బెంబలకొట్టరు; ఉత్తాపద మాతాపిడరు. నైప్పు శూరు విశ్వవిద్యాసిలయిద పర్చుళీన లికాస కాగూ పూరాతక్త్వ శాస్త్ర శాటియు ముఖ్యరాగిరువ డా. ఎ. ని. నరసింహమాతియు వసరు ఈ యోజనేయమైల్లి నొదలిసిదలు ననగే సేర్పు నీడిదార్లారే. ఒందు దృష్టియమై అవసి ఈ యోజనేయు ములకతక్త్వమిందచూ సల్బుత్కు చే. అనేక రీతియల్లి నసాగే మాగచ్చాన మాపుత్తిద్ద పూరాతక్త్వ ఇలాటియు నిదేరేకరాగిద్ద డా. ఎం. లేశార్థియు వసరు నొదల సంపుటి ప్రకటించాగువ నొదలేసి తీర్చుకొండిరుపుడు ననగే తుంబ వ్యధేయస్సు ఓట్టిమాడిచే. భారత సకారద ముఖ్య శాసనాధి కొరిగాలాడ డా. జి. ఎస్. గాయి అవసరు ముత్కు అవర సహాయేయిగాలు ననగే చేస్తే చేస్తే గూ సలచే సూచనిగాలస్సు కోట్టిప్పారే. డా. గాయి ముత్కు డా. కె. ని. రహేశ్ ననగే సమస్యగాలు బందాగల్లు సకాయమాడిప్పారే; ఈ సంపుటి కేల భాగాగాలస్సు సోంకిచ్చిప్పారే. అంథ నిద్వాంసర సేర్పు ఈ యోజనేయే డెలికిరుపుదు ఒంచు అడ్వెష్. సంపాదకియు సమితియు సద్గుర్లేలూ తమ్ము ఆసుభవద విప్పత్తిన తభ్య మాగచ్చానవస్తు నీడి లువకరిసిదార్లారే. మైసూరు విశ్వవిద్యాసిలయిద ముద్రుణాలయిద నిదేరేక రాద ట్రీ ఎచ్. నరసింహసరు అవర సిబ్బంది వగ్గాదవరు అన్మ సులభమల్ద ఈ కేలపద్ధి నిశేషవాగి సహకరిసిదారే. కనుడ ఆధ్యయన సంస్థియు భాయా జిక్కుగూడక ట్రీ కె. ఆర్. సుందరురాజు ఈ సంపుట వస్తు సంచక్తువాగిసువల్ల అస్క్రీవసిదారే. కంక హంతగుల్లి విశ్వవిద్యాసిలయిద అధికారిగాలు, ఆధ్యయన సంస్థియు వివిధ విభాగాల నస్తు సంస్థియేయిగాలు సంకరిసి నస్తు జవాబ్దారియు భారతస్సు కిలిచే మాడిదార్లారే. ఈ సంపుటినస్తు పరిష్కరిసి ప్రకటిసలు భారత సకారద పూరాతక్త్వ ఇలాటియు ట్రీ ప్రక్షేప జనరల్ అవసర సముత్తి నీడిదార్లారే. ఇవరెల్లగూ నస్తు కైత్తు తెల్లుగు సల్బుత్కుచే.

ఈ సందర్భాదల్లి విష్ణవిద్యానులయిన కేలపతిగళాద జ్యో. దీ. జవరీగౌడ ఆవరస్తు నాను బ్రత్యేక వాగి శ్వరిసబేకు. కన్నద అధ్యయన సంస్కృతయిన కాయుచటమివచ్చిగళల్లి కాగా ఈ యోజనే కాద్యరూపశక్తే బచువల్లి అవరు నొలదలినిందలూ ననగే బింబల కేంపెద్దారే. అవర ధ్యోయు, భరవసే ఇల్లవిద్దిద్దారే బచుపః ఇంచేందు దొడ్డ యోజనేయన్న సివహిసంవ జవాబ్ధారిగే నాను ముందాగుత్తిరల్లి విష్ణవిద్యా నులయిన అభివృద్ధియల్లి కన్నడద కేలపకాయుగాల్లి కమగే సహజవాగిరువ లుత్తాడ అభివానగశన్న ఆవరు ఈ యోజనేను బగెగూ తోరిపిడ్డారే. ఆవరస్తు నాను కుంభ కృతజ్ఞాతేయించ నేనేయుత్తేని.

ఇంఫచేందు యోజనేయ యికస్మీల్ల ఆదరభ్రమ పొలుగొండ కేలపగారన్న ఆవలంబిసిరుత్తదే. శాసన శాస్త్రదంఘ తాంత్రిక విషయద కేలపగాలగి పరిణామ మొరకువుదు కషాప. ఆచ్ఛాష్టవరాత్రో 'ఎసిగ్రాఫియు కనాపటిక'ద పరిష్కారమ కాగు పునముచ్చుల యోజనేగే తాజ్ఞర దచ్చేర నేరపు దొరేచిదే. ఆదకాచుగి నాను తుంబ సంతోషిసుత్తేని. శ్రీ ఎం. కెనుముంతరావో ఆవరు లుపకాశసంతభ్రాగి మొదలు ఈ యోజనేయ కేలపవన్న ఆరంభిసారు. ఆవరు రాజ్యున పురాతత్త్వ జలాయుల్లి అసింహా జ్యేరిక్షరో ఆగిదువరు. తమ్ము బచుకిన అసేఁక వసగాలన్న శాసనగా మధ్యే కళిపవరు. శ్రీ ఎచ్. ఎం. నాగెరాజరావో మత్తు శ్రీ సిఎతారామ జాగిరాదారో ఎంబ ఇబ్రరు తరుణ విద్యాంపరు శాసన సహాయకరాగి బందరు. ఈజీగణ్ణే శాసనతజ్ఞరాగి డా. బా. రా. గోవాల్ ఆవర సేవయన్న పడియుపుదు సాధ్యవాయితు. డా. గోవాల్ భారతద్వాన ఇలాయుల్లి కాగా కనాపటిక విష్ణవిద్యానులయిగాల్లి అనేఁక వసగ సేవ సల్లిమిడ్వారే; అనేఁక గ్రంథగళన్నూ, లేఖనగాలన్నూ ప్రకటిసిద్వారే; శాసన సంపుటగళన్నూ సంపాదిసిద్వారే. ఇవరీలూ నేరవిసిద ఈ యోజనే శ్రూణవాగి ముందిన నాల్స్యేచు వసగాల్లి ముగియుత్తదే ఎంబుదరభ్రమ ననగి వికాశిసువిదే. ప్రకృత సంపుటిద బచు పాలు కేలపవన్న శ్రీ పెసుమంతరాయురు నివహిసిద్వారే. పాకగళ అంతిమ పరిక్షేరణ ఆవరిదే. టిప్పణిగాలన్న బరిపచాల ఆవరి. పీరికే కాగు ఆనువాదగళ మొదల కరడు గలన్న ఆవరు ఇచ్చడిసిపురు. ఆవన్ను డా. గోవాల్ ఆవరు పరిష్కారించి అంతిమ స్వరూపచోటిద్వారే. ఈపాఠించున్నిఁఁ పుట్టులేటు తుంబ విరూప అభివానగళింద ఈ కేలపదల్లి పాలుగొండిద్వారే. ఆవర కృష్ణ, సింహ, దుడినేగాలు కన్నదిగర నేఁచుట్టుగేరి పాతక్రవాగుత్తపేంబుదరభ్రమ ననగి సంబుగేయించే. ఆవరస్తు సేనసుపుచు ననగే యావాగలూ ప్రియవాద కేలప.

ఈ మహాత్ముచ్చదల్లి ప్రత్యక్షవాగి పచోవైవాగి భాగిగళాగిరువ ఎప్పురిగా ఇస్నోస్మీ నన్న కృతజ్ఞతే గళన్నసుమత్తేని.

కన్నద అధ్యయన సంస్కృతమైన అగ్రాను, అగ్రాను, ఎంచి

కా. సా. నాయక
నిద్దేఁక

PREFACE

Inscriptions are invaluable sources for the study of the language, literature, culture and history of any region. Inscriptions constitute the heritage of a people. Fortunately, we have an abundance of inscriptions in our country. It is estimated that Kannada has the largest number of inscriptions, with the exception of Tamil. The number of such inscriptions as have not come to light yet and remained obscure is equally great. Efforts must be made to trace them out, collect them and publish them; it is equally essential that the published inscriptions are revised and analysed. This should more or less become a continuous process wherein revision and analysis are effected in the light of fresh evidences and researches.

The volumes of *Epigraphia Carnatica* mark a rare achievement not only with regard to the publication of inscriptions in Kannada but also in respect of such publications in any language. It is an achievement par excellence of which we may justly feel proud from the point of view of both copiousness and greatness.¹ B. L. Rice, who in 1884, was appointed part-time Director of the Department of Archaeology of the then Mysore, collected 8869 inscriptions in the course of 22 years i.e., till 1906, in the then eight districts of Mysore State and in Coorg, which was then a separate state. He brought out these inscriptions with their transliteration and translations in English in a series entitled *Epigraphia Carnatica*. In this series of 12 volumes, the inscriptions of each district were normally accommodated in one volume. One volume was set apart for the inscriptions of Shravanabelagola (2). Two volumes each (3-4 and 7-8) were set apart for the inscriptions of Mysore, which then included Mandya also within its range, and those of Shimoga. R. Narasimhacharya, who succeeded B. L. Rice, brought to light in the course of his tenure of 16 years nearly 5000 inscriptions. He started publishing the important inscriptions in the Annual Reports. The second volume of *Epigraphia Carnatica* (Sravanabelagola) was thoroughly revised by him and a new edition of it was brought out in 1923. The Department of Archaeology was under the jurisdiction of the University of Mysore between 1922 and 1944. The curator of the Oriental Library used to officiate as a part-time Director. Later, though it became a department under the Government, the Professor and Head of the Department of History, Ancient Indian History and Archaeology of the University of Mysore continued to officiate as Ex-officio Directors. The department has been carrying on the survey of inscriptions, as a result of which new inscriptions are being brought to light year after year.

The volumes of *Epigraphia Carnatica* had run out of stock during the last few decades. Since they are essential source books to the students and the scholars alike, there was a long felt need for a revised edition. When the Co-ordination Committee for Research work on Karnataka Life and Culture, met on 24th January 1970, under the Chairmanship of Shri K. V. Shankara Gowda, the then Minister for Education, Government of Mysore, a suggestion regarding the revision and re-print of the *Epigraphia Carnatica* was made by the Director of the Institute of Kannada Studies. He even suggested that the Institute was prepared to shoulder the responsibility. All the members of the Committee supported him and welcomed the proposal. The Committee resolved to request the Institute of Kannada Studies to work out the details of the scheme, to recommend to the State Government to provide funds for the implementation of the scheme, and to entrust the scheme to the Institute of Kannada Studies.

A meeting of experts in the field was convened by the Director of the Institute of Kannada Studies on March 7, 1970 to discuss the details of the scheme. Dr. M. Seshadri, Dr. G. S. Gai, and Dr. A. V. Narasimha Murthy participated in the meeting. A scheme, costing about Rs. 12.5 lakhs for the revision and reprint of *Epigraphia Carnatica* was worked out in the meeting. The scheme was presented by the Director of the Institute of Kannada Studies to the Government

through the University of Mysore on 4-4-1970. Though the government was pleased to pass orders approving the scheme on 16-3-71, overcoming all the technical difficulties it was possible to put the scheme into operation only by 16th December 1971. An Advisory Committee, with the Director, Institute of Kannada Studies, as the Chairman, was constituted by the University to guide the Institute in the implementation of the scheme. The committee consists of the Director, Department of Archaeology, Mysore, the Chief Epigraphist to Government of India, and a few scholars from the Universities of Mysore, Bangalore, Karnatak and Madras. This committee met for the first time on 24-12-1971 and discussed in detail the *modus operandi* of the revision of *Epigraphia Carnatica*; broad guidelines were also set out. Some of the important decisions of the committee were as follows: Roman transliteration of the texts of the Kannada inscriptions need not be given; texts of the non-Kannada inscriptions should be provided in Kannada script along with their Roman transliteration; inscriptions published at different sources should be brought together; every inscription should be preceded by a short introductory note; necessary, useful indices should be included; introduction, texts and translations should be revised on the basis of authentic evidences.

In accordance with the suggestions of the Advisory Committee, revision of the volumes of *Epigraphia Carnatica* has been undertaken and the first volume so revised is being now brought out. This volume contains the inscriptions of the Coorg District. B. L. Rice published this volume in 1886 as the first in the series of the volumes of *Epigraphia Carnatica* comprising 23 inscriptions of Coorg, with their translation and transliteration. When the *Gazetteer of Coorg* had to be prepared for the *New Imperial Gazetteer of India*, Rice felt the need for a fresh survey. The new inscriptions which came to light as a result of this endeavour were incorporated in the appendices to the volumes of *Epigraphia Carnatica* relating to Bangalore and Tumkur (9 and 12-First Edition). All these inscriptions were put together in the revised edition of the *Coorg Inscriptions* which Rice brought out in 1914. The number of inscriptions included in the revised edition was 75. This volume has again been revised according to the scheme of revision and re-print of the volumes of *Epigraphia Carnatica*. In order to compare the texts of the published inscriptions with those of the originals, two survey tours have been undertaken. Many of the inscriptions have been compared with the originals and corrections have been effected, wherever necessary. Only in cases where the original inscriptions were not available, the texts have been retained as such. Inscription No. 72 of the previous edition, which was in an undecipherable condition has been omitted. One of the special features of the present volume is that it includes 32 new inscriptions which had, as yet, not seen the light of the day. Of course, it is true that, our scheme does not contemplate any search for fresh inscriptions. We have included all those inscriptions which were secured without much effort on our part. This shows how much more work still remains to be done in this direction. Undoubtedly, there is a need for a new comprehensive survey. This work has to be accomplished before these inscriptions, still in oblivion, finally disappear from the scene.

A comparison with the previous edition will bring out a few more special features. A new introduction replaces the old one written by Rice; an introductory note precedes every inscription; to satisfy the modern requirements, a few indices have been included. All this has been done in accordance with the suggestions of the Advisory Committee.

As far as works of this type are concerned, revision cannot, however, be final. Individuals and institutions, both have their own limitations. Whatever be the revision, it is undertaken by a few; and their work cannot be isolated from the view-point, attitudes, studies and research, all their own. It is quite natural that others may have their own views and attitudes. Hence, in this great endeavour suggestions and proposals of scholars interested in such works are

welcome. This is a work of the entire country, and so is the responsibility too. In a way, the first volume is also a model volume. We hope that the revision aspect of the forthcoming volumes will be improved in the light of the criticisms to be offered with regard to the revision and display of the present volume. A few errors have crept in inspite of our best care. An errata is appended at the end. Readers are requested to kindly refer to this.

* * * * *

This scheme has come into being with the generous help of the Government of Mysore and its love of culture. But for the personal interest of Sri Veerendra Patil, Sri K. V. Shankara Gowda and Sri Ramakrishna Hegde, the then Chief, Education and Finance Ministers respectively, this great scheme could not have obtained the approval of the Government so easily. This is one of those ambitious schemes which these three eminent men undertook out of their love of language and literature and their farsightedness. I am very happy to remember them now with gratitude. We are gratefully indebted to the present government which has evinced interest in not only continuing such schemes of the erst-while Government but in launching new schemes also. Several decisions taken by the Government under the dynamic leadership of the Chief Minister, Sri Devaraj Urs, are of unique importance from the point of view of the development of Kannada language, literature and culture. The people of Karnataka are extremely happy to note that the Finance Minister, Sri M. Y. Ghorpade and the Education Minister, Sri A. R. Badrinarayana, are evincing special interest in such matters. This government which has taken far-reaching decisions capable of changing the very history of the state, will no doubt shape its future gloriously. Sri K. R. Ramachandran, who was formerly the Secretary for Education, and Sri Samuel Appaji, the present Secretary for Education, have fully co-operated in the revision and reprint scheme of the *Epigraphia Carnatica*. Sri S. R. Rao of the Archaeological Survey of India, lent enthusiastic support to the scheme, when I placed the scheme for the first time before the committee. Dr. A. V. Narasimha Murthy, Head of the Department of Ancient History and Archaeology, has helped me from the beginning in the implementation of the scheme. In a way, he himself pioneered this scheme. It is a matter of deep regret that Dr. M. Seshadri, who was the Head of the Department of Ancient Indian History and Archaeology and was guiding me in many respects passed away before the publication of the first volume. Dr. G. S. Gai, Chief Epigraphist to the Government of India, and his colleagues have helped me at every step with their valuable advice. Dr. Gai and Dr. K. V. Ramesh have helped me with solutions whenever I was confronted with problems. They have gone through some of the portions of this volume. It is a matter of good fortune for a scheme of this type to be able to utilise the services of such eminent scholars. The members of the Advisory Committee have helped me with their expert guidance marked by experience and scholarship. The Director of the University Press, Sri H. Narasanna, and his staff have extended their full co-operation in printing this work, which is none too easy a task. Sri K. R. Sunderraj, Photographer of the Institute of Kannada Studies, has evinced keen interest in making this volume illustrative. The officials of the University and my colleagues in the various sections of the Institute have co-operated with me and lightened the burden of my responsibility. The Director General of the Archaeological Survey of India has kindly permitted us to bring out a revised edition of this volume. My thanks are due to all of them.

A special reference to Prof. D. Javare Gowda, Vice-Chancellor of our University, is necessary in this connection. He has been a tower of strength to me in carrying on the activities of the Institute of Kannada Studies, and in the implementation of this scheme since its very inception. But for his support and assurance, I would not have come forward to shoulder the responsibility of a big scheme as this. He has evinced in this scheme also the same love and

enthusiasm characteristic of him in respect of the developmental activities of the University and those relating to Kannada. I remember him with whole hearted gratitude.

Success in schemes of this type largely depends on the colleagues who share the responsibility. It is difficult to secure the services of experts in such technical subjects as Epigraphy. Fortunately, this scheme of the revision and re-print of *Epigraphia Carnatica* has been able to enlist the services of experts and competent scholars in the field. I am extremely happy about it. Sri M. Hanumantha Rao began his work on this scheme in the capacity of an Assistant Epigraphist. He was formerly the Assistant Director in the Department of Archaeology, Government of Mysore, where he has spent many years of his life amidst inscriptions. Two of the young scholars, Sri H. M. Nagaraja Rao and Sri Sitaram Jagirdar, have joined us as Epigraphical Assistants. Only very recently could we secure the services of Dr. B. R. Gopal as an Epigraphist. Dr. Gopal has served in the Epigraphical Branch of the Archaeological Survey of India and the Karnataka University for several years. He has published several books and articles and has also edited volumes of inscriptions. With the assistance of these scholars, I am confident that the scheme could be completed during the next four or five years. Most of the work relating to the present volume has been done by Sri Hanumantha Rao. He has finally revised the texts and has prepared the notes. He had prepared the first drafts of the introduction and the translations, which have been revised and given a final shape by Dr. Gopal. All these colleagues have shared this responsibility with great faith and pride. I am sure that their sincerity, devotion and industriousness will be duly appreciated by the Kannadigas. I always feel happy to refer to them.

I once again thank all those who have directly or indirectly participated in this great endeavour.*

Institute of Kannada Studies, Mysore

August 1, 1972

H. M. Nayak

Director

*Translated from original Kannada by Sri Pradhan Gurudatta

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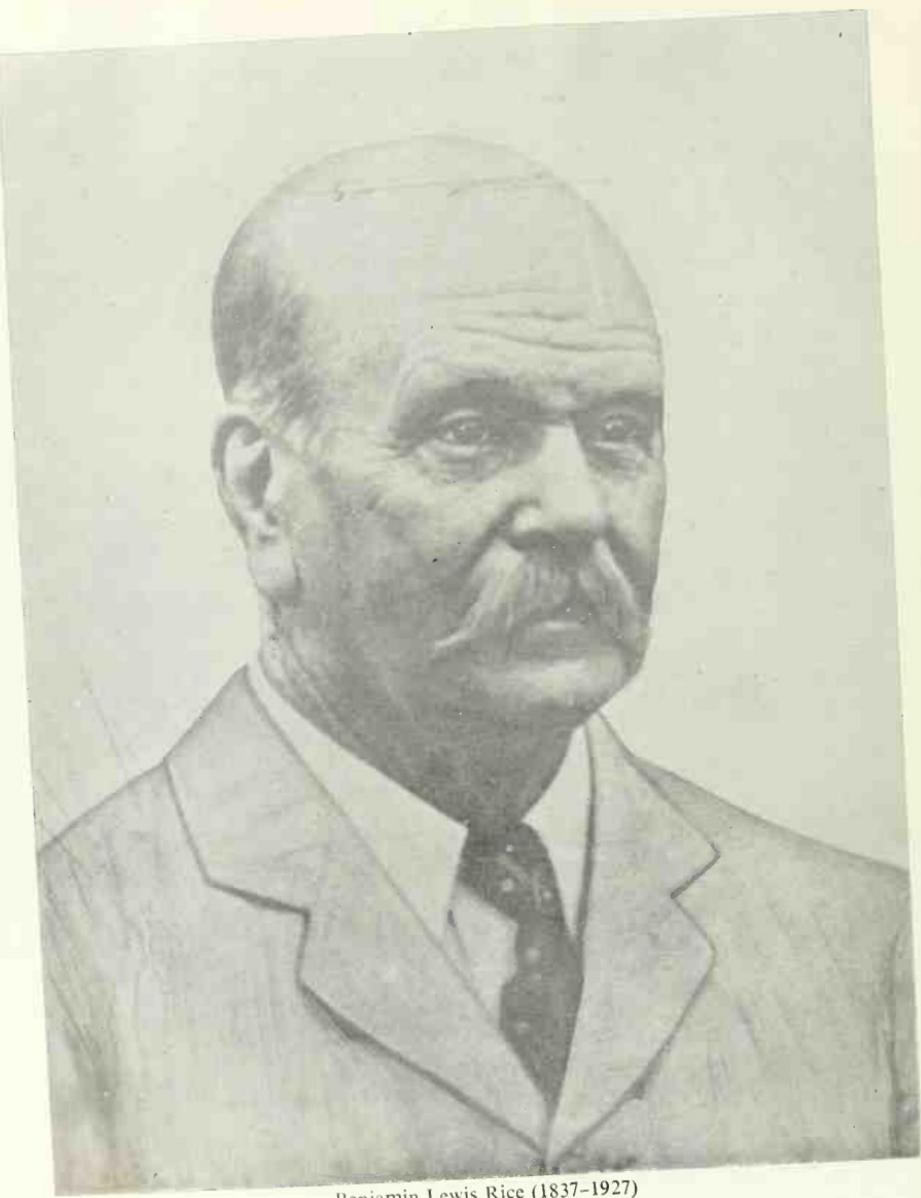
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Benjamin Lewis Rice (1837-1927)

ప్రాచీనిచ్చేయ హిరియ విద్యుత్ శర్ట్ల్స్ బ్రిటిష్ రాగిద్ద బెంజమిన్ లూల్స్ ట్రైస్ అవరు హెచ్ట్రైముదుదు 1837 జులై 17 రందు. ఇంగ్లండినల్లి అవరు కవ్వు విద్యుత్ భావసన్న పొచ్చేసిద వేలే కేలకాల కేలసద్దిద్దు, 1860 రాల్ ఈ దేశక్కె బందు బోగళలు నేట్లు ల్యేస్ మూలిన ముట్టోపోథ్యాయిరూదరు. 1865 రంద 1868 రంద వెల్లె స్టేషనులు ముక్కు కూడగు హిమేగళ తాలూకుస్టేషన్ రాగిద్ద, అనంతర 1868 రాల్ విద్యుత్ భావసద ఇలాచేయ ముఖ్యాధికారియాగి సేముకేందురు. 1883 ర వెల్లె ఈ ముద్దెయల్లి ముందువచేద అవరు ఆ నమ్మి వే 1882 రాల్ హంట్టా విద్యుత్ సముతియ కాయిందిర్యాగియాలా కేలిషమాదిదరు. స్టేషనులు సకారపు 1884 రాల్ పురాతప్ప ఇలాచేయస్సు అరంభిందిదాగ కవ్వు విద్యుత్ కాటియ కేలిసద జొలిగే ఆ ఇలాచేయ జవాబ్దిర్యాయస్సు వహిసికొందరు. ప్రాచీనంకొండిసేయ ప్రాముఖ్యసన్న మనగండ సకారపు 1890 రాల్ ట్రైస్ అవరు పురాతప్ప ఇలాచేయ ప్రణాళికాలద సిదేర్కరణుగా సేముసితు. ఈ ముద్దెయల్లి అవరు 1906 ర వెల్లె ఇడ్డు 22 వఫాగళ కాల ఆ ఇలాచేయ మహత్కరవాద సేవే సట్లీ కవ్వు 70 సేం వాయిస్సినల్లి స్టేషన్ రాగిద్దరు.

ట్రైస్ అవరు చిక్కువయిస్సినల్లియిం ఈ దేశిద హలు భాగేళల్లి పాండిత్యసన్న పడేదు ఈ దేశివస్సు, ఇల్లిస జనగళస్సు జిన్నాగి అరికపరాగిద్దరు. తాలూ ఇస్ట్రేషన్ రాగిదాగలూ, విద్యుత్ ఇలాచేయ ముఖ్యాధికారియాగి ద్వాగలూ వాాదిద ప్రవాసగలింద ఇల్లిస నానా భాగగళస్సు కంక్కులే కెండు అపుగళ పరిజయ వాాదికొండిద్దరు. జొలిగే ఇల్లిస డొరిత ఛిగిగళ, హస్త ప్రతిగళ, స్ఫుర్పరాణ, జరిల్లిగళస్సు కలెక్చాకిద్దురు. ఇదరింద అవరిగే సుప్రసిద్ధవాద స్టేషనులు గెంచియిరిన ఎరదు సంపుటగళస్సు బరియలు ఒట్టేయ నాథన సంపత్తు డొరియితు. ఈ సంపుటగళస్సు 1877-78 రాల్ ప్రాంతికిపుద్దిద మాత్రా 1897 రాల్ వరిస్తురిసిదరు. 1881 రాల్ నిదెద స్టేషను దేశిద హోదలనేయ జనగణతియ వరదియస్సు ఇవరు సిద్ధ పడిదరు.

ఉఱుగళ ముందే, దేవాలయగళ బటి సితిరున రాసనగళ ట్రైస్ అవర గమన సేకేదుదు స్వాభావిక. రాసనగళస్సు స్పృశ్యాయ్తు దింద ఒది అపుగళగి కిస్టిసి బిల్లిసి బిల్లిసికొందరు. బగేస్ అవరు 1876 రాల్ ‘ఇండియన్ ఆయిప్పిక్సుఅరి’ ఎంబ ప్రతికేయస్సు అరంభిసిదాగ అదర హోదల సంపుటదల్లియిం ట్రైస్ అవరు మాడికేరి తామ్రకాసనద బగ్గె లేచినవస్సు ప్రకటిసిదరు. 1879 రాల్ అవర ‘స్టేషన్ ఇన్స్ప్రోవోషన్స్’ ఎంబ గ్రూథ ప్రకటిపాయితు. స్టేషనులు దేశిద చేపి భాగగల్లి డొరిత హలు రాసనగళ ఇంగ్లొ అస్వాగతాను అదరాల్ కెంట్టురు.

పురాతప్ప ఇలాచేయ అధికారవస్సు వహిసికొండ కూడలే ఎక్కిగ్గాసియ కనాసికి గ్రంథమాలీ యస్సు అరంభిసి రాసన సంపుటగళస్సు ప్రకటిసలారంభిసిదరు. 1886 రాల్ ఈ కు గ్రంథమాలీ హోదలనేయ సంపుట ‘చొడగిన రాసనగళ’ హోరబందితు. క్రషణిభాగోఽచల్ల డొరిత రాసనగళస్సు ఒట్టుగొడిసి 1889 రాల్ ‘త్రవణాచిగేళాల చాసనగళ’ ఎంబ ఎరడెనే సంపుటవస్సు ట్రైస్ అవరు ప్రకటిసిదరు.

1890 రాల్ ప్రాణికాలద సిదేర్కరాగి పురాతప్ప ఇలాచేయ ఆడల్తివస్సు వహిసికొండమేలే ప్రాచీన వస్తుగళ అస్ట్రోజ్యా కాయివస్సు క్రైస్తవులు వాగి సడిసలు ట్రైస్ అవరిగ అవకాశ డొరియితు. లక్ష్మిపుత్ర కాయిపక్కిగళ, తాంకిచ్చ కాఘనవిద్యుత్ సరు దేశిద ఎల్ల భాగగళల్లియిలు సుత్త సకసారు రాసనగళస్సు సంగ్రహిందరు. అవరు ఈ అధికారవింట్లు 16 వఫాగెళ్ల ఎక్కిగ్గాసి కనాసికిద లుల హత్తు బుయప్పుటగళస్సు ప్రకటిసిదరు. ఒంచోందు సంపుటపూ సామాన్యవాగి ఒంచోందు జిల్లీయల్లి డొరిత రాసనగళన్నీ ఇగొండిని. తివెలోగ జిల్లీయ రాసనగళ మాత్ర ఎరడు సంపుటగళల్లినే.

ఈ దేశీరుడు సంపుటగళల్లి ట్రైస్ అవరు సంగ్రహిసి పుకటపడిసిరువ రాసనగళ బట్టు సంప్రీ 8869. కనాసి పుకట చెరిత్యేయస్సు అరియువుడక్కు ఈ రాసనగళల్లి అనేకవు ఆక్యవస్థల్యవాదుపు. ఈ దేశిద చెరిత్యేయస్సు బరియలంతు ఈ రాసనగళ నేరవు ఇక్కణగత్. ట్రైస్ అవరు కెండుసిదిద ఈ రాసనగళ కనాసి పుకట చెరిత్యేయస్సు ట్రైస్. ఓసే రాతమానదప్పు హింద్కు బయటపు. ఈ ఎల్ల రాసనగళింద తిలిదుబరువ రాజశేయ చెంత్రైయ తిరుళన్ను ట్రైస్ అవరు ‘స్టేషన్ అండ్ కొగ్గొ ఫువ్వా ఇన్స్ప్రోవోషన్స్’ ఎంబ గ్రంథదల్లి ఒదగిసిద్దాచే.

ಬಾಸನಗಳ ಸಂಗ್ರಹಕ್ಕೆಯು ಜೀವಿತದಲ್ಲಿಯೇ ಪ್ರಾಚೀನ ಒಲೆಗಳು, ಹೈಮ್ಮಾತಿ ಗ್ರಂಥಗಳನ್ನು ಇವರು ಸಂಗ್ರಹಿಸಿದರು. ಈ ಗ್ರಂಥಗಳನ್ನು ಲೋಬಿಯಿಟ್‌ಪ್ರೈ ಅವುಗಳನ್ನು ವ್ಯಾಂಗಮಾಡುವುದಕಾನ್ಯಾಗಿಯೇ ಓರಿಯಂಟಲ್ ಲೈಬ್ರರಿಯು ಆರಂಭ ವಾಯಿತು. 1884ರಲ್ಲಿಯೇ ‘ಬಿಳ್ಳಿ ಯೋಧಿಕಾ ಕನಾರಪ್ರೈಕ’ ಗ್ರಂಥಮಾಲೆಯನ್ನು ಇವರು ಆರಂಭಿಸಿದರು. ಈ ಮಾಲೆಯಲ್ಲಿ ರಜಾರಪ್ರೈಕ ಭಾಷಾಭಾವಗಳ, ರಜಾರಪ್ರೈಕ ಉಪಾಧಿನ್ಯಗಳನ್ನು ಸಂಪರಾವೂರುಣ, ಪಂಥಭಾರತ, ಕವಿರಾಜಮಾರ್ಗ ನುತ್ತು ಕಾವ್ಯವಲ್ಲೋಕನಗಳೆಂಬ ಅತ್ಯೇಮೂಲ್ಯವಾದ ಪ್ರಾಚೀನ ಗ್ರಂಥಗಳನ್ನು ಪ್ರಕಟಿಸಿದರು.

ಕೆಲಸದಿಂದ ನಿನ್ನತ್ವರಾದ ವೇಲೆ ಭಾರತವನ್ನು ಬಿಟ್ಟು ಸ್ಪಾರ್ಕೇಶ್ವರಕ್ಕೆ ತೆರಳಿ ಹ್ಯಾರೆನ್‌ಸಗರದಲ್ಲಿ ನೇಲಸಿದರು. ಅಲ್ಲಿಂದಲೂ ಅವರು ಕನಾರಪ್ರೈಕಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಅನೇಕ ವಿಷಯಗಳನ್ನು ಕುರಿತು ಲೋಬಿಸನಗಳನ್ನು ಬರಿಯಾವುದನ್ನು ಮುಂದುವರೆಸಿದ್ದರು. 1914ರಲ್ಲಿ ಭಾರತ ಸರ್ಕಾರಕ್ಕೂಗಿ ಎವಿಗ್ರಾಹಿಯು ಕನಾರಪ್ರೈಕದ ವೇದಳನೆಯು ಸಂಪುಟದ ಪರಿಷ್ಕತ ಅವೃತ್ತಿಯನ್ನು ನಿರ್ಧಾರಿಸಿದರು. 1927ರ ಜುಲೈ 10ರಂದು ತೊಂಬತ್ತರ ತುಂಬು ನಯಾಖೆನ್‌ಲ್ಲಿ ಅವರು ಶೀರ್ಷಕೆಂದರು. ಎಲ್. ಡಿ. ಬಾಸರ್ಟ್‌ ಅವರ ಮಾತುಗಳಲ್ಲಿ ಹೇಳುವುದಾದರೆ “ಅವಿಕ್ರಾಂತ ದುಡಿನೆ, ಅಸಂತವಾದ ಅಭ್ಯಾಸ, ಸತ್ಯಾಸ್ತೇವಕ್ಕೆಗಾಗಿ ಮನಸ್ಸುವರ್ವಕವಾದ ಅರ್ಥ. ಇವುಗಳಿಂದ ದೈಸ್ಯ ಭಾರತದ ಚರ್ಚಿಗೆ, ಸಾಹಿತ್ಯಗಳ ಅಭ್ಯಾಸಕ್ಕೆ ಉತ್ತೇಜನವನ್ನು ಕೊಟ್ಟು ಜ್ಞಾನಾರ್ಥಕ್ಕೆ ಅನುಳ್ಳವಾದ ಸೇವೆ ಸಲ್ಲಿಸಿದ್ದಾರೆ.”

BENJAMIN LEWIS RICE

Benjamin Lewis Rice, one of the great European orientalists, was born on July 17, 1837. After completing his education in England he served there for a few years. Then he came to Bangalore in 1860, and was appointed as the Head-master of the Central High School. He was the Inspector of Schools in Mysore and Coorg between 1865 and 1868. In 1868 he became the Director of Public Instruction in Mysore State which position he held till 1883. He was also the Secretary to the Hunter's Committee in 1882. In 1883 he became the Secretary to the Government, Education Department. When the Department of Archaeology was established in the Mysore State in 1884 he was appointed part-time Director of Archaeological Researches, in addition to his duties as the Secretary. Finally, in the year 1890, Government of Mysore recognising the value of the archaeological researches, appointed Rice as the full-time Director of the Department. He continued in this position till 1906. After 22 years of strenuous and valuable service, at the age of 70 he retired from Government Service.

Rice acquainted himself with this country, its people and language at a very early age. His extensive tours in the State both as Inspector of Schools and as Director of Public Instruction enabled him to acquire a first-hand knowledge of the then Mysore State. He also collected a large number of manuscripts, local traditions and historical records. His experience and collection of these materials enabled him to edit his two famous volumes of the Mysore Gazetteer, first published in 1877-78 and again revised in 1897, in such a comprehensive manner. It was he who prepared the first Census Report of the Mysore State in 1881.

Inscriptions which were prominently visible in front of the villages or near temples naturally attracted the attention of Rice. He began to study these inscriptions as a hobby and published research articles. In the very first volume of Indian Antiquary, started in 1876 by Burgess, Rice's article on Mercara copper plate records appeared. In 1879 his 'Mysore Inscriptions' was published. In it he gave translations of many inscriptions discovered at various places in the State.

Immediately after taking charge of the Department of Archaeology he began the publication of the series entitled Epigraphia Carnatica and issued Volume I "Coorg Inscriptions" in 1886. His next volume was "Inscriptions at Sravanabelgola", published in 1889.

When he took over the Department of Archaeology as a full-time Director in 1890, systematic survey for the materials of archaeological interest became possible. An enthusiastic organiser and a zealous scholar, Rice toured all parts of the Mysore State and collected thousands of inscriptions. In the course of sixteen years of his directorship he brought out ten more large Volumes of Epigraphia Carnatica. Each volume generally consists of the inscriptions discovered in a District. Shimoga District, however, is represented in two volumes.

Total number of inscriptions he published in these twelve volumes is 8869. Most of them are of great value in elucidating the history of Karnataka. These inscriptions form an indispensable source of information for the study of the history and culture of Karnataka. Epigraphical discoveries made by Rice enabled him to trace the history of Karnataka back to the 3rd century B.C. The results of these collections were summarised by Rice in a separate volume entitled Mysore and Coorg from Inscriptions.

Side by side, he also collected thousands of manuscripts. These were deposited in the Mysore Government Oriental Library which was established for this purpose. In 1884 he also initiated the series entitled Bibliotheca Carnatica in which he brought out a few highly important Kannada classical works, viz. Karnataka-Bhasha-Bhushana, Karnataka-Sabdanusasana, Pampa-Ramayana, Pampa-Bharata, Kavirajamarga and Kavyavalokana.

After retirement he left India and settled at Harrow. Even from there he continued to contribute on various subjects pertaining to Karnataka and prepared the revised edition of the Epigraphia Carnatica, Volume I for the Government of India which was published in 1914. He died on the 10 of July 1927 at the ripe age of ninety.

L. D. Barnett writes about him 'A man of untiring industry, wide learning and earnest devotion to the pursuit of truth, he has rendered exceedingly great services to the cause of knowledge by the stimulus which he has given to historical and literary studies in South India'.

ಕಾಳಿಗಳು ದೊರೆತಿರುವ ಉರುಗಳ ಅಕಾರಾದಿ

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ಲಂಗರಾಜೀಂದ್ರ ಪದೇಯರ್ II	1810	26
"	1812	8
"	1817	9, 11
ವೀರರಾಜೀಂದ್ರ ಪದೇಯರ್ II	1822	3
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ವೀರಪದೇಯ (?)	"	33
ಬ್ರಿಟಿಷರು		
ಕಾರ್ಲ್ ಫ್ರೆನ್ಕ್ ಲೆ. ರಾಡ್ (ಸಾಹಿತ್ಯಿಕೀಯರ್)	1839	24
ನಿವಿಧು		
(ಕಾರ್ಲ್ ಹೆಚ್ ಕ್ರಿಸ್ಟೋಫರ್)		
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10ನೇಯ ಕತಪಾನ	56	
1001	2	
1044	89	
1058	74	
1064	71	
11ನೇಯ ಕತಪಾನ	47, 55, 78, 79, 82, 83	
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19ನೇಯ ಕತಪಾನ	10, 15, 25, 59, 103, 140	

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	1843	30
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KING	DATE (in A. D.)	No.
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INTRODUCTION

In the year 1886, B. Lewis Rice published the first edition of "Coorg Inscriptions" which formed the first volume in the series entitled Epigraphia Carnatica. This volume contained translations and transliterations of 23 inscriptions discovered by him in the Coorg District which was then a separate state. When he had to compile the Gazetteer of Coorg for the New Imperial Gazetteer of India, Rice found it necessary to resurvey the area. The inscriptions newly discovered during this resurvey were included in the Bangalore and Tumkur volumes (IX and XII) of Epigraphia Carnatica as supplements. All the inscriptions discovered in the Coorg area till then were again put together and a revised edition of 'Coorg Inscriptions' was published by Rice in the year 1914.

The revision of this volume has now been taken up. In order to compare the texts of the printed inscriptions with the originals, two survey tours were undertaken. Several inscriptions were compared with the originals and corrections made. Texts of a few inscriptions which could not be traced during this survey have been retained as they were in the previous edition. During this survey 32 inscriptions, not known before, have been brought to light.

The number of inscriptions in the present edition is 106 while the previous edition contained 75. No. 72 of the previous edition has not been included here as no letter in it could be deciphered.

Though the inscriptions are few in number they are of importance in tracing the history of the Coorg District. Most of them can be assigned to specific dynasties or kings. They have been briefly discussed here.

GĀNGAS

The earliest of the inscriptions in Coorg District shows that this area formed a part of Gangavāḍi, the territory of the Gangas. No. I, the Mercara copper plate record found in the treasury at Mercara, was the first of the series of copper plate records of the Gangas discovered and published by B.L. Rice. This is a set of three plates secured by a ring and an elephant seal. Each plate measures 18 cms x 7½ cms. The first and the last plates are engraved on the inner sides only. It is not known as to when and by whom these plates were deposited in the Mercara treasury. They were brought to the notice of Burgess by Graeter, and are now deposited in the Lutheran Mission Museum at Basle in Switzerland.

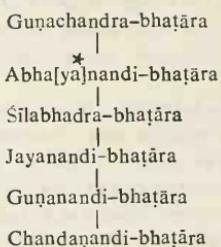
The writing is in Hale-Kannada characters and the engraving is rather crude. The language of the introductory part dealing with the genealogy and the date is Sanskrit; but the details of the grant and boundaries of the villages granted are in Kannada. The whole record is in prose except for the four imprecatory verses at the end.

This copper plate record registers a gift made by the Ganga king Konguṇimahādhirāja Avinīta. The record begins with an invocation to god Padmanābha and then narrates the genealogy of the Gangas commencing from Konguṇimahādhirāja of the Jāhnavēya family and Kānvāyana gotra. It is as follows :

Konguni
|
Mādhava I
|
Harivarman
|
Vishṇugōpa
|
Mādhava II
|
Konguṇimahādhirāja Avinīta.

Mādhava I is stated to have been the author of the commentary on *Dattakasūtra*. Vishṇugōpa is described as the worshipper of the holy feet of god Nārāyaṇa, while his son Mādhava II was the devotee of Tryambaka. His wife, Avinīta's mother, was the beloved sister of the Kadāñba king Krishṇavarmma-mahādhirāja.

The record registers a gift of Badaneguppe and other villages to the Śrivijaya Jinālaya of Talavananagara made over to a Jaina priest by name Chandañandi-bhaṭṭāra. The spiritual pedigree of this ascetic is given as follows:



These belonged to Dēsigagaṇa and Kōṇḍakundānvaya.

The date of the grant is stated to be the year 388, Māgha, Svāti-nakshatra, śu. pañchami, Sōmavāra. No cyclic year is mentioned. It is also not clear if the year 388 refers to the Śaka era. If this is taken as the Śaka year, the given date would correspond to 466 A.D. But the details regarding the week day and the *nakshatra* do not tally. In Śaka 388, Māgha śu. 5 fell on Wednesday and not on Monday and the *nakshatra* was Uttarābhādrapada and not Svāti.

The grant, which consisted of the village Badaneguppe situated in Edeñāḍ Seventy of the Pūnāḍ Six Thousand division, was first obtained by the minister (*mantri*) of Akālavarma Prīthvīvallabha from Avinīta-mahārāja and was given to the Jaina priest for the maintenance of Śrivijaya Jinālaya at Talavananagara. Talavananagara is the same as Talakāq (in Mysore District), the capital of the Gangas, situated on the banks of the Kāvēri. Badaneguppe, the village granted, and some other villages named are also situated in Mysore District. Pūnāḍ Six Thousand in which the village was situated was the Punnāṭa kingdom located in Heggadadevanakote and neighbouring Taluks with Kirtipura or Kitūr, on the banks of the Kabini river, as its capital.

The witnesses for the grant made are listed. Therein figure Naḍyāla of Maṇiyugra and Simbāla. It is interesting to note that these figure as witnesses in several other Ganga records. Also the Tagaḍas of Gaṇiganūr are cited as witnesses. This Gaṇiganūr may be identified with Gaṇagūr in Somavarpet Taluk. This is a place of great antiquity, associated with the Gangas whose records are found here.

The plates were engraved by Viśvakarma, which was a common official designation for the court-engraver.

There is a controversy regarding the authenticity of this record. Fleet and some other scholars have raised objection for accepting the Ganga copper plate charters as genuine, while, B.L. Rice has tried to establish the credibility of these records¹. Without entering into the details, the following points may be noted about the present copper plate record.

A large number of Ganga copper plate records have been discovered and on a comparative study, it is now possible to separate the genuine records from the others. The present plates profess to have been issued in 466 A.D. As already seen, the details of the date do not tally. The known genuine copper plate records issued by the Ganga kings earlier to Śivamāra I do

1. For detailed discussions see Ind. Ant. I and XII; E.I. III and VI; Introduction to E.C. Vol. I (Revised Edition by Rice), IV and VI (First Editions).

not mention the Śaka years. The Tagadūr, Tanjore and Kūḍalūr plates of Harivarman mention the years evidently of the Śaka era like the present one. But they are treated as spurious records. On a closer examination, the characters of the present record betray a later date than the one which the record mentions. They tend to show the later cursive forms. Letters *ka* and *ra* have not only become shortened, but are inclined towards rounding as in the words *kāḍu* and *Kāṇi tākam* in line 23 and *parākrama* and *rājya* in line 11 etc. The engraving is rather crude and the lines are not straight which is not expected from an expert scribe of a royal court. There are also numerous orthographical errors. The Kannada language used in the record is faulty and definitely indicates a later form and not Early-Kannada. Even the size of the plates are not usual to the period to which it purports to belong. They are too broad when compared to the other genuine records of the 5th century A.D. These facts clearly show that this is not a genuine record as made out by Mr. Rice.

However, the record furnishes the correct genealogy of the Gangas up to Avinīta and the epithets used for each one of them are found to be the same as in most of the genuine records. At best we may say that this record is a copy of the original that might have come into existence about the 9th century A.D. Even then, it is a badly executed copy. One is reminded of the Uttanūr plates of the Ganga king Durvinita issued in his 20th regnal year, published in M. A. R. 1916 p. 44. A copy of this record found at the same place, which is crudely executed with all the traits of a spurious copper plate, is also published in M.A.R. 1917 p. 37.

Since the record is not genuine, not much weight need be attached to the information it gives about Akālavarsha Prithivivallabha or his minister and other details about the grant.

The next Ganga record, in chronological order, to be noticed herein, is No. 96. This record, dated Śaka 809, the details corresponding to 888 A.D. February 21, is a royal grant of twelve villages, the Biliyūr 12, to the Jaina monk Sarvanandidēva, disciple of Śivanandisiddhānta-bhāṭṭā for the maintenance of the temple, named Satyavākyā Jinālaya at Pennegaḍaṅga. The name of the king is given as Satyavākyā Konguṇivarma-dharmamahādhiraṇa Permāṇaḍi. He is obviously the same as Rāchamalla II who bore also the name Satyavākyā. The temple appears to have been named after him. It is said to be situated in Pennegaḍaṅga. Mr. Rice says that by ' *kāḍiga*' is meant a 'war-trench' (see his Introduction, p. 8) in which case Pennegaḍaṅga may be the name of either one such trench or a village situated near about such a trench. It should be noted that the record itself is found in a ' *kāḍiga*' in Biliyūr, where, however, no traces of a temple are found.

Rice has identified Peddore occurring in this record with Lakṣmaṇa-tīrtha and has translated *Peddoregareya Biliūr-ppanirppalli* as the twelve hamlets of Biliūr in Peddoregare, i.e., on the bank of the Peddore. But among the witnesses to the gift figure the Seventy of Beddoregare. This seems to indicate that Biliūr-12 was situated in, or a subdivision of, a bigger geographical unit named Beddoregare. In No. 98, dated 978 A.D., it is stated that Śrimat Rakkasa, the younger brother of Rāchamalla IV was administering Beddoregare. This also would show that Beddoregare was the name (and head quarters?) of a geographical division.

The date given in this record (No. 98) is interesting. It is stated as *Phālguṇa śukla pakṣhada Nandisvaraṇi taledevasamāgē*. Nandiśvara is a Jaina ritual observed in the months of Āshāḍha, Kārtika and Phālguṇa, in the bright fortnight, commencing from the eighth day and ending on the full-moon day. Since it ends on the 15th day, it is described as *taledevasa*, the final day, of Nandiśvara. Hence the *tithi* of the date would be śu 15.

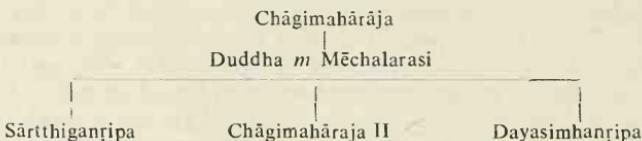
No. 97 is another, but undated, record of Satyavākyā Konguṇivarma Permāṇaḍigal, i.e., Rāchamalla II. It states that the king tied the *Permāḍivatṭa* on the forehead of an individual (name not given), son of Jaḍala Ereyāṅga-gāvunda, and that it was a *kalnāḍu*. Obviously, the

father passed away and in his office, his son was installed as *permāḍi*. The stipulated ten *gadyāṇas* out of the *siddhāya* and 100 (measures of ?) paddy were bestowed upon him, probably as the remuneration for the office he held. *Kalnādu* like *nettārūḍigī*, was the term applied to a grant made to the family of a man who fell in war. Būvaya is stated to have written this record.

Three more records, Nos. 64, 90 and 98, refer to the Ganga kings. Of these, No 98, already noticed above, belongs to the reign of Rāchamalla IV, son of Mārasimha II, who ruled between 974-999 A.D. The record refers to his younger brother Rakkasa—Rakkasa Gaṅga as he is called in other records—who was administering Beddorāgare in 978 A.D. The record states that it was a *datti* of Śripurusha-mahārāja. It is not possible to say if this means that the original grant was made by Śripurusha, two centuries earlier and it was renewed now. The other two epigraphs (Nos 64 and 90) refer respectively to Ereyappa and Konganivarma. They are in characters of the 10th century A.D. Ereyappa may be the son of Bütuga I. Who Konganivarma was, cannot be said. The records are too fragmentary to be definite in this respect.

BANAS (?)

Commenting upon the Yedūr inscription dated 1095 A.D. (No. 62) Mr. Rice has opined that *māhanāndalēśvara* Duddarasa of the record was a Kadamba chief, identical with a mahā-[rāja?] Duddharasa who figures in a record from Halebēlūr in Manjarabad Taluk, Hassan District, adjacent to Somavarapet Taluk (Ep. Carn., Vol. V, Mj. 18). The reasons for such identification were firstly, that both the records are dated 1095 A.D., and secondly, both the persons bore the same name, viz., Duddarasa. But this is certainly not justified. The Manjarabad record belongs to the reign period of Dayasimhanṭipa whose genealogy is given as follow :



It registers a gift of land etc., by Mēchaladēvi, mother of Dayasimha to the temple of Vāsudēva got built by her. The date of this record is Śaka 1017, Yuva, Chaitra śu. 7, Wednesday. The epithets *Banavāśipuravarādhīśvara* and *Kadamba-kula-kamala-mārttāṇḍa* used herein definitely show that this chief belonged to the Kadamba family.

On the other hand, our record, dated 4 months later, in the same year but in the month of Śrāvāṇa śu. 2, Sunday, refers to the chief Duddarasa as *Tripurāḍliśvara*, *Balindra-kula-kamala-mārttāṇḍa* and *Baliyara-Bhima*. These titles are in no way connected with the Kadambas. We may surmise, on the basis of these, that he might have belonged to a Bāṇa family. Further, our record is in memory of Duddarasa who might have died a few days earlier than the date of the record, while even four months earlier we find Dayasimha, obviously as the ruling chief, since it refers only to the gift made by his mother, but does not mention his father who might have passed away by then.

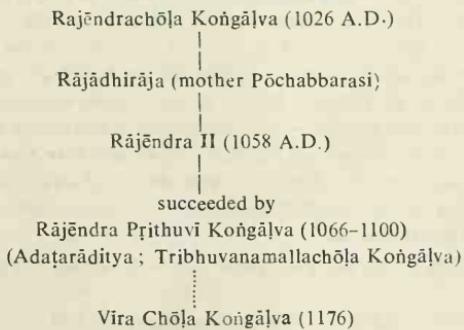
Also there is a clear difference in the genealogy. Our chief was the son of Hitteyarasa and Junjaladēvi and his wife was Chikaladēvi. Chāgimahārāja figuring in the Manjarabad epigraph cannot be brushed aside as "the titular name of his father," since his son also is named Chāgimahārāja, after his father. All these show that Duddarasa of No. 62 was not a Kadamba, but perhaps a Bāṇa chief.

KONGALVAS

With the conquest of Gangavādi by Rājarāja Chōla at the close of the 10th century A.D., the political condition in Coorg changed. Chōlas did not annex this area, but allowed it to be ruled by a family of rulers known as the Koṅgālvas. The circumstances under which the Koṅgālvas came into power is explained in inscription No. 65. The great Chōla king, the friend of the virgin daughter of Kavēra (that is, the river Kāvēri), Rājakēsarivarmma Permmāṇaḍigal, that is Rājarāja, on hearing that Manija had fought in the battle of Panasōge until the enemies were overcome and slain, resolved to reward him with a *paṭṭa*, or diadem, and give him a *nād*. He instructed his general Pañchavan-mahārāya, who there upon tied on him a *paṭṭa* bearing the title *Kshatriya-śikhāṇḍi Koṅgālva* and gave him Mālavvi, the present Mālambi in Somavarapet Taluk. This Pañchavan mahārāya, it has been surmised, was identical with Rājendra-Chōla, son of Rājarāja I who was then the crown-prince. Since the battle at Panasōge took place in about 1004 A.D., the beginnings of the Kongalvas also may be traced to the same year. From this record it becomes clear that the Puranic interpretation of the river Kāvēri that she was the daughter of Kavēra and that she devoted herself to removing the sins of all people, was already in vogue during the 11th century A.D. The names of the witnesses like Gāvunḍa-Rāchamma, Nanniyamēru, and Nallūr Ereyanga-gāvunḍa denote that they were formerly the devout subjects of the Gangas. The territory, of which Manija was put in charge, must be Yēlusāvira-sime round about Mālambi which approximately corresponded with the territory governed by the Ganga prince Ereyappa in the latter part of the 9th century A.D.

About a dozen inscriptions in Coorg District refer to the rule of the Koṅgālvas. A few more may be assigned to the period of their rule although they do not mention the ruling kings. They are mainly religious in character. Some of them are *viragals* which are mostly mutilated and fragmentary and hence the details about the ruling dynasty or the king cannot be decided with precision. It is, therefore, highly difficult to trace the genealogy of the Koṅgālva rulers and to assign the inscriptions to any particular king.

Rice makes out the following genealogy of the Koṅgālvas (Vol. I. Introduction p. 17-18)



But, an analysis of the records of the District would show that this is not beyond doubt.

No. 67 of the present volume refers to the rule of a Koṅgālva, who, however, does not bear any Chōla prenomen. The record is undated, but is in characters of the 11th century. We know from a record in Arakalagud Taluk (E. C. Vol. V, Ag 76), dated 1026 A.D., that a Rājendrachōla Koṅgālva fought against a Hoysala whom he defeated. The record of 1058 A.D. (No. 72) from Mullūr registers grants by Rājendrachōla Koṅgālva, to a basadi built by his father whose name, however, is not given. No. 68, on a wall in the Pārśvanātha basadi of the same place, refers to the construction of that basadi by Pōchabbarasi, mother of Rājādhirāja

Koṅgālva. No. 69, engraved on the basement of the same, states that Rājādhirāja Koṅgālva was the son of Rājendrachōla and that he made over this *vāsasthāna* to Guṇasēnapaṇḍita, of Tivuli gaṇa, Aruṅgalānvaya and Nandi sangha. This preceptor is referred to as the *guru* of Pōchabbarasi, mother of Rājādhirāja Koṅgālva. Hence, we may conclude that Rājādhirāja Koṅgālva was the son of Rājendrachōla Koṅgālva.

We have seen above that the name of Rajendrachōla Koṅgālva appears twice, in 1026 A.D. and 1058 A.D. We do not know if the two are identical. If the basadi was built sometime earlier than 1058 A.D., say in 1050 A.D., we have to surmise that Rajendrachōla Koṅgālva's father was then the ruling chief. His name is not given. But, since Rājendrachōla's son was Rājādhirāja, his father may have been also known as Rājādhirāja. Since they were Chōla subordinates and assumed the names of their masters, this surmise gains strength. Rājādhirāja was the Chōla king then. If so, Rajendrachōla figuring in 1026 A.D. may have been this Rājādhirāja's father. But this is only a surmise.

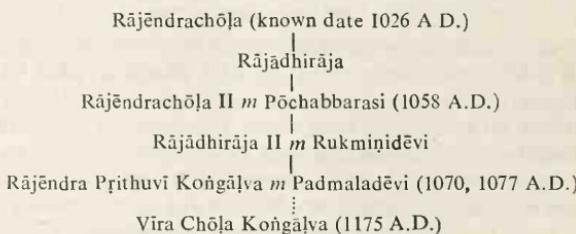
The next two steps in the genealogy are easy. Rājendrachōla II's wife was Pōchabbarasi and son Rājādhirāja. No. 70, in characters of the 11th century, mentions a Rugmīni-mahādēvi as having consecrated some image in the basadi at Muṇḍūr. She figures in a much later record dated 1390 A.D. (No. 75), in association with Rājādhirāja Koṅgālva. She may in all likelihood, be the wife of Rājādhirāja.

Nos. 48 & 49, both dated 1070 A.D., refer to the rule of Rājendra Pṛithuvī Koṅgālva. No. 81 dated 1077 A.D., also belongs to Rājendrachōla Koṅgālva. The two may be identical.

He was the successor of Rājādhirāja II. His wife was Padmaladēvi. An undated, badly mutilated, record (No. 73) refers to a Pṛithuvī Koṅgālva who may be the same as Rājendrachōla Pṛithuvī Koṅgālva. Rice says that he was known also as Adaṭarāditya or Tribhuvanamalla Chōla Koṅgālva. But of this we cannot be certain.

No. 87 dated 1175 A.D. refers to the rule of *mahāmanḍalēśvara* Virachōla Koṅgālva who is the latest chief known. No. 53 is a damaged record of Virachōla Koṅgālva, who is in all probability the same as above. The extant portion of the epigraph cites the cyclic year Manmatha, in which case this may also be dated 1175 A.D. No. 87 registers a gift by the chief in the presence of *tāyi Padumaladēvi Sōmaladēvi* and others. Since two persons of the same name were the wife and daughter respectively of Hoysala Ballāla II, who had by then become the overlord of the Koṅgālvās, Rice thought that the two women mentioned in our record were identical with them. But this is doubtful. The said two personalities would not have been mentioned without any title or honorific terms, more so when they were the queen and daughter respectively of the overlord. Padmaladēvi was a common name and we have seen that a queen of Rājendrachōla Koṅgālva was known by that name.

The above discussion would yield the genealogy of the Koṅgālvās thus :



CHANGALVAS

Like the Koṅgālvas, the Chaṅgālvas also ruled over parts of Coorg District. Although the Mälambi record (No. 65) does not show that the Chaṅgālvas suffered defeat at the hands of the Chōlas as stated by Mr. Rice, still, it is a fair surmise that the Chōlas occupied the territories that were being ruled by the Koṅgālvas and Chaṅgālvas in Coorg, Hassan and Mysore Districts. The earliest known Chaṅgālva—Nanni Chaṅgālva—bears the Chōla prenomen, Rājēndrachōla. So far as the present volume is concerned, though there are about 7 records which refer to the Chaṅgālvas directly, they are not helpful to reconstruct the genealogy and chronology of this family of Chiefs. What we get are certain stray names and even there the extant records, because of their mutilated condition, do not give us dates and other necessary details.

The earliest Chaṅgālva that figures in this volume is *mahāmanḍalēśvara* Tribhuvanamalla Vira Chaṅga in No. 91 which is fragmentary. It is engraved in characters of the 12th century. Neither the complete name, nor the date is available. Tribhuvanamalla may as well be a title, if not a part of the name itself.

Records of the 13th century supply names of three more chiefs of this family, Munivarāditya, Mallidēva and Hariharadēva. No. 36 is a damaged and fragmentary record that refers to Munivarāditya twice, once in association with Chaṅgālva. It is quite doubtfully indeed that we surmise that this Munivarāditya was a Chaṅgālva. Nos. 50 and 51 also are fragmentary records of the 13th century. Both of them refer to Mallidēva and Hariharadēva who are taken to be Changālvas. The former of the two figures in a record at Nāraṇapura (E.C. Vol. V, Bl. 89) dated 1280 A.D. wherein he is described as *mahāmanḍalēśvara* Kulōttungachōla Śrī Vira-Chaṅgālva. These two are mentioned together, in the records under review. It is possible that Hariharadēva was a son of Mallidēva and ruled jointly with his father during his last years. Hariharadēva figures as ruling alone, in No. 80 dated 1296 A.D. He is herein referred to as Hariharadēva Chōladēva. It is perhaps the same chief that is mentioned in another damaged record (No. 60).

The last chief of this family occurring in this volume is Śrikanṭharasa, in an epigraph from Chērala Sirimangala (No. 35) dated 1544 A.D., almost 250 years later. This would indicate that the Chaṅgālvas continued to retain their subordinate position for nearly six centuries in spite of the great political changes that the territory had witnessed in course of those long periods.

HOYSALAS

There are only a few inscriptions in the Coorg District which can be directly attributed to the Hoysalas. No. 93 is at Siraha. It is dated 1175 A.D. and belongs to the reign of Hoysala-bhujabala Vira-Ballāla-dēva, that is, Ballāla II. The record registers a grant for god Mallikārjuna of Sirivūr. It contains the signature of the king (*Śrī Mayevokkara kāvuru*) at the end. Siraha is said in the record to have been in Bijuhunāḍ. No. 42 from Heggaḍahalli is another record of the king, engraved on a hero-stone. This *vīragal* has the usual three panels depicting the hero's fight, his ascending to the heaven and he being seated in the Kailasa. But the usual intervening bands are absent and the inscription is found on the back side of the stone which is rather unusual. The record gives various Hoysala titles like *Yādava-kulāmbaradvimāṇi, samyaktva-chūḍāmaṇi, malarājarāja, Malaparolū-gaṇḍa, Gaṇḍabhēruṇḍa, kadana-prachaṇḍa, asahāya-sūra, yēkāṅga-vīra, Sanīvāra-siddhi, Giridurgamalla*, etc., which apply to Ballāla II. The last two or three lines which appear to give further titles are not clear. But the record abruptly stops. The purpose of the record is thus not known. It is not even clear if the record has anything to do with the *vīragal* depicted on the other side of the stone. However,

it may be noted that it is the only record so far discovered in the Coorg District, which mentions all the Hoysala titles.

Nos. 85 and 86 are *viragals* at Niḍuta belonging to the reign of Narasimha III. The heroes for whose memory these *viragals* have been set up belonged to Kahigōd. One of the heroes was Biragauda's son Sōmaiya who accompanied Bumbiya-nāyaka and the servant (*dūta*) Bīmayya Sōmaṇṇa to the battle and died, in 1255 A.D. His brother Mārigauda and son Māyiga set up the *viragal* for him. The other was Māratamma who died fighting the enemies of his lord in 1285 A.D. The *viragal* was set up by his brother and sons. Kahigōd is in the neighbouring Taluk of Arakalgud. It is interesting to note that similar *viragals* for these two persons with the same inscriptions, have been set up at Kahigōd also.

Another inscription, No. 76, dated 1216 A.D., belongs to the Hoysala period, but the name of the king mentioned in it is worn out. It records the death of Vidyādhara Būchidēvarasa who is described as a *rāyakākāchārya*.

KING BODHARUPA

Two stone inscriptions, one at Pälür and the other at Bhāgamaṇḍala (Nos. 20 and 21) belong to the 14th century A.D. Both of them are peculiar, their characters being a jumble of Grantha, Malayalam, Tamil and Vaṭṭeluttu. Even the language appears to have some curious features. It is mainly in Tamil, but Malayalam and Tulu forms are also found in some words. The opening portions of both records are in Sanskrit verse.

They register grants made by a king named Bödhärupa Bhagavar. He was a disciple of Avidyāmṛityu-bhaṭṭāraka of the Purushottama-parshad. However, it is not clear who this king was.

Of these two inscriptions, which have several features in common, No. 20 is a grant for Pälavūr Mahādēva (Śiva). The responsibility of maintaining the grant is laid upon the Śri-vaishnavas, the Vaḷāñchiyār (or merchants), the arm-bearing thousands and the Brāhmaṇas, all being described as of the Eighteen countries, (*Padineṣṭi* or *Padineṣṭunād*) which are not specified.

In No. 21, we are supplied with certain astronomical data, but they are insufficient for calculation. This grant implies that it was made after the one at Pälür, though doubtless, at about the same time. Moreover, the original is stated in it to have been engraved on a copperplate. Of this there is now no trace. Bödhärupa was associated with others, not named, in making the grant. The grant was made at the holy Bhagandāśrama which is the same as Bhāgamaṇḍala, a sacred spot near the source of the river Kāvēri.

A chief named Mēlpundi Kunniyarasa was ruling the nād. But the name of the nād is not mentioned. The rest of the inscription prescribes the offerings to be made and the penalties for neglecting them. The arm-bearing Thousand of the eighteen countries and the Vaḷāñchiyār are charged to guard the temple. For any omissions in the record, it states, that a reference is to be made to the treasury register and the copper plates. It was written (or engraved) by Pakāndala-āyāri (*āchāri*).

The Bhagandēśvara temple consists of four small shrines within the enclosure enshtining, besides Bhagandēśvara, Vishṇu, Subrahmanyā and Gaṇapati. The shrines are built of granite and are in the Dravidian style with pilasters and niches on the outer walls. They are similar to the Subrahmanyā temple at Paḍi.

MUNIVARADITYA GOKULADEVARASA

Another local chief appears in a hero-stone No. 95, which is dated only in the cyclic year. Since the characters belong to the 13th century A.D., the cyclic year Raktākshi given in the

record may correspond to 1264 A.D. He was *mahānaṇḍalēśvara* Vira-Munivarāditya Gōkūla-dēvarasa and is described as a subduer of Chauṭu, and supporter of Satyarāya. His other titles were *Chhaladanka-rāma*, *tira-vajra-rudira* and *mare vokkara-kāva*. The record refers to a cattle raid at Yālaghale, which may be same as Uluguli, the findspot of the record.

Munivarāditya may, more probably, be connected with Muļivārāditya-nād or Munivarāditya-nād mentioned in No. 80 of 1296 A.D., which was evidently in Coorg District. One Mallikārjuna of Muļivārāditya-nād is said in this record to have associated himself with various others in attacking the Mullūr fort.

VIJAYANAGARA KINGS

Though we do not come across inscriptions directly connected with the Vijayanagara emperors, except one, it is evident that the empire had its influence and authority over the District of Coorg. No. 75, dated 1390 A.D., is a stone inscription near the basadis at Mullūr. It informs us that Harihara II having read the deed of the original dedication of grants made formerly by Rājādhīrāja Kōngālva for the merit of his mother Pōchabbarasi, got them renewed. The emperor made a grant of Mūllu-nād to an officer named Gonkājaḍdi-nāyaka, in recognition of his bravery, which had been brought to his notice by his commander Guṇḍappa-dāṇḍanāyaka. It registers also gifts of villages Kumāranahalli and Kāragōḍ, renamed respectively as Bhīmāpura and Aṇṇāgapura, to God Pārśvanātha.

BELUR CHIEFS

Three inscriptions, Nos. 28, 94 and 66, belong to the Bēlūr Chiefs. No. 28 is a copper plate record dated 1693 A.D. and registers a grant of two villages, Katteputra and Hirumanahalli to a Brāhmaṇa named Yōgapaiya by Krishnappa-nāyaka IV. Katteputra was situated in Nirgunda-sthala of Tunga-nād in Arakalgōḍ-valita. According to this inscription the family of the Bēlūr chiefs descended from Yara-Krishnappa-nāyaka, on whom the Vijayanagara king Krishnarāya bestowed the Bēlūr sime. Krishnappa-nāyaka IV was the son of Venkaṭādri-nāyaka III and grand-son of Krishnappa-nāyaka III. His signature appears at the end of the record as *Sri Kyishna*.

No. 94 is a grant of the village Mūdravalli made by the Bēlūr king Krishnappa-nāyaka to a great *yōgi* named Kaivalya, as an offering to Krishnā. The inscription in Sanskrit verse, is in characters of the 18th century and hence may be assigned to Krishnappa-nāyaka V. The last verse in Sanskrit is incomplete and stops abruptly after asking the question—‘If it be askēd, for what reason was this given?’ The sage Kaivalya is highly praised as the best of the illustrious *paramahansa-parivrājakas*, a great *yōgi*, as ever solely devoted to wisdom and as a *yati-kunjara*. The next record, No. 66, at Mālambi is dated 1756 A.D. and states that the same Krishnappa-nāyaka made a grant of the village-rent to Rāchegauda of Mālambi.

The above records indicate that some parts of Coorg District were under the Bēlūr chiefs during the 18th century A.D.

RAJAS OF COORG

The Rājās of Coorg ruled the area for two hundred years from about 1633 to 1834 A.D., first from the capital at Hälēri and then from Mercara. There are a large number of records such as letters, correspondence and the accounts of contemporary foreign writers as also the work, ‘Rājēndranāma’, a history of Coorg compiled under the supervision of Virarājēndra-vādeyar I in 1808 A.D., for enumerating the history of this period. But the epigraphical source is

very scanty. For a period of two hundred years of their reign, there are not more than twentyfive inscriptions in all. Still, these inscriptions supply some important data for writing the history of Coorg under the Rājas.

The Rājas of Coorg claim to belong to Chandravamśa or Lunar race, Bharadvāja-gōtra, Āśvalāyana-sūtra, and Rīk-sākha and were the followers of Vīraśāiva religion. Instead of Rīk-sākha, the earlier records such as Nos. 29, 31, 32, 63, etc., mention Rīkshabhānu-kādhyāya. The titles they assumed were *rājadhīrāja*, *rājaparamēśvara*, *prauḍha-pratāpa*, *apratima-vīra-narapati* and 'seated on the jewelled throne of the Kodagu-samsthāna'. In some of the later inscriptions, of Lingarājēndra-vādeyar II and Virarājēndra-vādeyar II (Nos. 3, 9, 11 etc.), the following additional titles are also found : *Kshīranagara-madhya-paribhṛājanāna-maṇigāṇa-khachita-chāru-simhāsanā-rūḍha*, *apratima-pratāpa-prakāśa-prahasita-mātṛīñjā-maṇḍala*, *akhaṇḍal-ākhaṇḍa-vaibhava-samēta* *sakala-digantarāla-vidyōttama-samāna-kīrti-prakhyāta*, *saṁasta-praśasta-rājadharma-vadhāraṇa-Yudhi-* *sthīra* and *māhārāja*.

As they began their rule over the kingdom of Coorg from Hälēri, they are known as Hälēri kings, and even the later kings, who had their seat at Mercara, describe themselves as seated on the illustrious, jewelled and beautiful throne in the ancient Kshīranagara i.e., Hälēri.

Their earlier inscriptions are generally dated in the Śālivāhana Śaka, whereas in the later inscriptions both the Śaka and the Kaliyuga years are mostly mentioned side by side. The inscriptions from the time of Lingarāja II have another peculiarity viz., in addition to the particulars of date given in the usual manner, they even mention the precise number of the day of the Kaliyuga. For example, Nos. 9 and 11 inform us that the erection of the Ōmkārēśvara temple was commenced on the 1796392nd Kali day and completed on 1797421st day. Similarly, No. 8 mentions 1794663rd Kali day as the day of the commencement of the construction of the palace at Mercara and 1795433rd Kali day as the day of its completion.

The earliest record of the Rājas of Coorg so far discovered is No. 40 which is dated 13th February, 1730 A.D. It is the record of a grant made for the services of the god Manjunātha of Kuḍuma by Hälēri Virappa-vādeyar. This Virappa-vādeyar must be Dodḍa-Virappa, son of Muddurāja I, who ruled from 1687 to 1736 A.D. No titles of the king are mentioned in the record. Though he was ruling from Mercara to which place his father Muddurāja had shifted his headquarters in 1681 according to 'Rājēndranāma', he is addressed in the present inscription as Hälēri Virappa-vādeyar. The grant consisted of Heggadahalli and Sirangāla along with their twenty nine hamlets granted as *sarvamānya*. Kuḍuma appears to be the same as Kanive, about a kilometre from Heggadahalli where there is an old Śiva temple which is noted for its sanctity. No. 41, though not dated, belongs to the same date as that of the previous one and records that the *trishula* and *damaru* carved below the inscription, are the symbols of the god Manjunātha of Kuḍuma. The same figures are found carved below the inscription No. 40.

Though No. 40 of 1730 A.D. is the earliest record of Dodḍa-Virappa, there is a reference in a later record, No. 63, to a grant made by him in 1728 A.D. It is a copper plate grant issued by Virarājēndra-vādeyar I renewing the grant of two villages previously made by Dodḍa-Virappa-vādeyar, his grand father's elder brother to Abbimāṭha near Yedūr. This is an important Vīraśāiva maṭha established and endowed by Dodḍa-Virappa. The maṭha is situated in a picturesque valley with a small stream rushing down from a rocky eminence by its side.

There are two inscriptions at Mādāpura recording the death of Lingarājēndra I. No. 31 is on the metallic flag fixed on the top of the finial of his *saṁādhi*. This has a seal with the letter 'Vi' at the centre and the Kali year 4881, the year of Lingarājēndra's death, engraved below it. No. 29 is on the front wall of the same *saṁādhi*. Lingarājēndra I died on 29th February,

1779 A.D., and in accordance with his wishes his son Virarājēndra-vadēyar erected his tomb in Mahādēvapura (now Mādāpura in Somavarapet Taluk), built a temple over it and consecrated Basavēsvara on the *samādhi*. He also built a *māṭha* of the Murigi sect and endowed it with certain villages. No. 29 furnishes the additional information that, at the instance of Śivalingappa, the *charamūrti* of Koḍali, the construction of the temple began on 10th November, 1780 A.D. and was completed on 23rd April, 1782 A.D.

As already noted above, No. 63 was issued by Virarājēndra-vadēyar. In this, the king describes himself as having been dedicated by the lotus hands of the *svāmi* of the Siddāpura *māṭha* who was an adherent of those (high priests) enthroned in the upper cave at Śivaganga. In addition to the renewing and confirming the grant of two villages Hosahalli and Jigatṭalli, previously made by Doḍḍa-Virappa in the year 1728 A.D., he also made a grant of another village named Bāchallī on the occasion of the visit of Doḍḍa-Virūpākshasvāmī to Mercara. The details of these gifts were inscribed on a copper plate which was placed at the feet of Niranjanadēva of the Abbimaṭha representing the Murigisvāmī, in the year 1796 A.D. While granting this charter, the king requested that at the time of Śivapūja, blessings may be continually invoked (for him) with the hymn of benediction (saying)—Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty, faith in thee, knowledge, long life (objects of) desire,—(of these) be thou giver to me, Śāṅkara, from age to age.

No. 32 is a grant of land made on the same day by the same king, for Mahādēvapura *māṭha*. When the *svāmi* paid a visit to Mahādēvapura *māṭha*, the king performed obeisance to him and made the gift as an offering to Śiva. The copper plate on which it was inscribed was placed at the feet of Śāntavirāsvāmī, the *charamūrti* of the Koḍali-Mahantasvāmī, *charamūrti* of the Mahā-Murigisvāmī. The record furnishes the details of income from the villages granted after making provision for the previous grants which included *puravarga*, *dēvanāya*, *bhātavuttāra*, *gavudumbalī* and *nāyimannu*. The villages are the same as mentioned in Nos. 29 and 31.

During the reign of the same king, according to No. 22, images of Lakshminārāyaṇa and Kumārasvāmī and the processional image of Bhaganḍēśvara were consecrated in the Bhaganḍēśvara temple at Bhāgamāṇḍala. It is possible that these images, which had been removed to some place of safety when Tipu's army had occupied the temple and converted it into a fort, were reconsecrated. This was done on Sunday, 1st of the bright fortnight of Māgha, in the year Naḷa, Kali 4898, corresponding to 29th January, 1797 A.D., the day on which Virarājēndra married Dēvammāji according to 'Rājēndranāma'.

No. 13 is a stone inscription set up by Virarājēndra-vadēyar I in memory of his trusted servant Biddanḍra Bopu. Bopu came from Bāvali village in Kadiyattu-nāḍu. He joined service in 1789 A.D. and served the king for 19 years in various capacities and became a *sirkārekār* or commander-in-chief of the army. His devoted services to the king in his hunting expeditions and wars against Tipu Sultan have been extolled in the record. On his death on 6th December, 1807 A.D., the king got his epitaph prepared for the knowledge of all and set up before his *samādhi*. The record contains the signature of Virarājēndra-vadēyar at the end in English as 'Veer Rajindir'. The *samādhi* is within the precincts of the Rājās' tombs. The boundary stones demarcating the area contain the mark of *lingamudre* with the date Kali 4909 corresponding to 1807-8 A.D. (No. 16). From this, it becomes clear that the site was marked for the burial of the royal dignitaries in Kali 4909 in which year Dēvammāji the beloved queen of Virarājēndra-vadēyar I, died. In the same year he appears to have begun the erection of a dignified structure above her tomb. But the very next year Virarājēndra-vadēyar himself died and his body was also buried in the same structure which was completed by his brother Lingarājēndra-vadēyar II. Lingarāja-vadēyar's tomb erected by his son Chikka-Virarājēndra in 1820 A.D.

is to the right of Virarājēndra's tomb and is exactly similar in plan. On all the doorways and windows of these two structures, which are very well carved in stone, the letter 'Vi' in Kannada is inscribed indicating the name of the Rāja. These structures along with the tomb of Lingarājēndra I at Mādāpura as also the Ōmkārēśvara temple built by Lingarājēndra II at Mercara in 1820 A.D. are all in Indo-Sarcenic style, being square in plan, built on a high platform with a high dome in the centre and minarets on the four corners. All these structures have a metallic *kalaśa* over the dome with metallic flags above, with the king's seal engraved thereupon.

No. 26 is an interesting inscription of Lingarājēndra-vadēyar II. It refers to his hunting of elephants in Balyāṭare forest in which he killed 34 elephants and captured 8 cubs alive. To commemorate this event, he presented to the god Subbarāya of Pāḍi a beautiful image of a caparisoned elephant made of silver in the year 1810 A.D. It is an elegant and well executed figure about a foot in height.

Lingarājēndra-vadēyar's achievement in building activities has been recorded in inscription No. 8. The inscription which is both in Persian and Kannada scripts, records how Lingarājēndra got the rugged hill top cleared and built a spacious palace. The construction of the building began on 6th September, 1812 A.D. and it took two years, one month and three days to complete it. This two storied structure has undergone certain changes. Some original wall-paintings, however, are still intact with the Rājā's seal painted on them. There is also a large metallic seal of Lingarājēndra-vadēyar embedded into one of the walls.

His another achievement was the construction of the Ōmkārēśvara temple. Inscription No. 9 on a metallic plate embedded into the front wall of the temple and No. 11, a copper plate record, both dated 1820 A.D. contain an account of the erection of the Ōmkārēśvara temple at Mercara by Lingarājēndra-vadēyar II. Considering that the performance of good deeds is an act acquiring the highest merit in this world and the next, he resolved to set up a Śivalinga. Accordingly, he started the work of building this beautiful new temple, on the date specified, viz., the 1796392nd Kali day; and in two years, nine months and twenty-five days the building was completed and he consecrated the Śivalinga, named Ōmkārēśvara, in it on the 1797421st Kali day. In addition to this information, the copper plate also furnishes the allowances granted for its upkeep, and the services to be performed therein. It also stipulates that the accounts of the temple were to be audited and examined annually. On the wall of the main entrance is a metallic seal of Lingarājā embedded and some of the utensils of the temple bear the mark 'Lim' indicating that they were presented by the Rāja. One silver plate has the name of the temple 'Śrī Ōmkārēśvara dēvasthāna' (No. 10).

As can be expected, the Rājās of Coorg, who lived in the forest area in which wild elephants were abundant, were interested in the hunting of elephants. We have seen above how Biddanḍra Bopu was praised for his devoted services to the king in the hunting of elephants and how Lingarājēndra-vadēyar I hunted 34 elephants and captured 8 cubs in the Balyāṭare forest. But Virarājēndra-vadēyar surpassed all the previous records. No. 3, dated 1822 A.D., which is of quite a different character from the others, describes the valour shown by Virarājēndra-vadēyar II in his hunting expedition. It relates that when Virarājēndra-vadēyar II, was ruling with justice, purity and uprightness, elephants multiplied so greatly in his country that they were destroying the fruits and crops raised by men, threatening travellers, and causing damage to houses. The people living in the area also represented that they were unable to bear the menace from elephants. Considering that it is the duty of a king to put down the evil and uphold the good, the king prayed to Gauridhava (Śiva) to give him strength to remove this elephant menace. Having received a token of supreme favour from Sāmbaśankara (Śiva), beginning on the auspicious 1798178th Kali day, he went into the middle of the forests where the

herds of rutting elephants were raging and during two years, one month and twenty five days (March, 1822 to April 1824), till the 1798913th Kali day, by the power of his arm, destroyed them on various days.

An account is then given in detail of the number of elephants killed and captured, the places where they were bagged, and the dates on which the hunting took place. The forests visited were those in the east and south of the country,—in Nanjarāyapaṭṭana Taluk, Uluguli Mūḍigēri-nāḍ and Horūr-Nūrokkal-nāḍ, Koḍagu-Śrirangapaṭṭna and Kiggat-nāḍ. The actual number of days occupied in the hunt was 38, during which the Rājā himself killed 233, and his troops captured alive 181.

Some more inscriptions belong to the period of the Rājās of Coorg. But they are either not dated or the given details of date cannot be verified. No. 33 refers to a Vira-vādeya and to Hālēri Mamadai-arasu. Vira-vādeya might be Chikka-Virappa, grand-son of Dodda-Virappa. Whether Mamadai-arasu was the same as Muddurāja who was at Horamale from 1766 to 1770 A.D., cannot be said with certainty. The record registers a grant of some land to the Aigala-māṭha at Hālēri. No. 104 mentions a *māṭha* at Yeḍatore and appears to record certain grants made to Siddhalingasvāmi of that *māṭha*. No. 103 mentions another Virakta-māṭha of Chilāśhāka svāmi, while No. 105 mentions the god Gangādhara-dēvaru whose temple appears to have been built by Virarājēndra-vādeyar.

By the side of the Rājās' tombs at Mercara, within the enclosure, is another smaller structure, similar in plan but not so majestic, built for the Rājā's priest Rudrappa. It was built by *Divān* Cheppudira Ponnappa in 1834 A.D. From the inscription on the back wall (No. 15) of the structure it may be inferred that it was constructed by Subayya who belonged to the village Bāḍaga in Kārattu-Mūrnāḍu.

From the foregoing records it becomes clear that the Rājās of Coorg were Viraśaivas by faith and were the disciples of the Svāmi of Siddāpura-māṭha, the branch of Mēlaṇagavi-māṭha at Śivaganga. They built and endowed branches of the Murigi-māṭha at Abbimāṭha, Mādāpura, Danagal and other places.

There are several inscribed metallic seals of the Rājās of Coorg. The seals are oval in shape with two concentric circles at the centre. Within the inner circle is the initial or the first letter of the name of the king, 'Lim' in the seals of Lingarājēndra-vādeyar and 'Vi' in the seals of Virarājēndra-vādeyar, in Kannada, occupying the entire space. Below this letter is the year of the seal expressed in the Christian era, and some times in Kali year. Between the two concentric circles, around the central letter, the name of the king in English either as Mahārāja-Linga Rajender Wadeer or Maharaja Veer Rajender Wadeer, is inscribed. Again, between the oval and the outer concentric circle, on either side where the space is broader, the names of the king and the kingdom along with the Kali year are inscribed in Persian characters. Such seals are found on the *mahādvāra* entrance in front of the Ōmkārēśvara temple, and in the court hall which is a part of the palace both built by Lingarājēndra. Such seals are also found painted on the walls of the palace. Another such seal with 'Vi' in the centre is found in the Iggutappa temple at Pāḍi with all other details noted above. At Mādāpura the *samāḍhi* of Lingarājēndra-vādeyar has on the pinnacle of the building a brass flag with an inscription mentioning the death of Lingarājēndra-vādeyar and the construction of the temple over his *samāḍhi*. At the centre of this flag is a seal similar to others. But in this seal the central letter is 'Vi' indicating that it was issued by Virarājēndra, son of Lingarājēndra. But between the two concentric circles the name of Lingarājēndra is found in Kannada. It also furnishes the date Kali 4881 indicating the year of the death of Lingarājēndra-vādeyar.

On the two Rājās' tombs, and on the Īmkārēśvara temple there are similar brass flags with seals of either Virarājēndra or Lingarājēndra as the case may be.

BRITISH PERIOD

There are more than ten inscriptions which may be assigned to the British period. They are mostly private records not connected with the political history; yet a few of them are of some interest. The earliest one which may belong to this period is No. 27. This is dated the Kali year 4936, Jaya Samvatsara, corresponding to 1834-35 A.D. As no details of the month, *rithi*, etc., are mentioned, it is not possible to say whether the record was issued before the British occupation of the territory which took place on 4th April, 1834 A.D. or after. It records the renovation of the temple of Subbarāya at Pādi by one Appāraṇja Bopu. This Subbarāya or Subrahmanyā is known to the Coorgs as Pādi Iggutappa who is their patron god.

No. 24 is dated 15th November, 1839 A.D. when captain C F. Le-Hardy was the Superintendent of Coorg. Captain Le-Hardy was the first Superintendent of Coorg under Lt. Col. Frazer who was the first Commissioner. *Divān* Ponnapuyi Bopu is mentioned in the record as having associated himself in getting certain articles of silver and gold prepared for use at Mūlakāvēri. The articles include one silver *pīṭha*, one *prabhāvali*, three golden umbrellas, two *suryapānas* and two *patākas* or flags. These articles were got prepared at a cost of Rs. 1242 collected from the devotees at the spot where the Kāvēri takes her birth, which is considered a holy place.

No. 106, dated 1840-41 A.D., refers to the renovation of another temple at Irpi by the side of the river Lakshmaṇa-tīrtha by the farmers of the Kiggaṭu-hattu-nāḍu area. Yet another inscription at Mādāpūr, No. 30, records the erection of a *kalaśa* over the *gaddige* of Lingarāja-vaḍeyar in 1843 A.D. by Sōmaśēkharā Sivayōgi. Somaśēkharā Sivayōgi was disciple of Sāntavīrasvāmi, the *charamūrti* of Murigāsvāmi.

Inscription No. 99 is interesting. It is dated 1857 A.D. and records the restoration of the temple of Mahādēva on the Kunda-hill in Beṭtiyattu-nāḍ. The work was commenced three years before, on the 1810060th Kali day, by agreement between the *takkamukhyastaru* of Beṭtiyattu-nāḍ and Ammati-nāḍ. These *takkas* are the headmen nominated among the Coorg families in each village who had to look into and settle the social and other disputes and also to supervise the proper observance of social and religious customs. The institution is hereditary in certain families. The inscription gives a list of the prominent people who contributed for the work, and also furnishes details of the parts for which each one contributed. One was actually a Muslim by name Hayath-Khan-Sābi, the Jāgirdar of Kunda village, who contributed for the preparation of a Nandi image.

The next two inscriptions in the chronological order, Nos. 17 and 18, refer themselves to the construction of the Kannikāparamēśvari temple at Mercara. The former gives the date of the completion of the temple as 4th June, 1874 A.D., while the latter informs us that the brass covering to the doors was got done in the year 1879 A.D. Kannikāparamēśvari is the family goddess of the Vaiśya community. No. 14 is a memorial tablet recording the death of B. Sōmayya, son of Biddanḍra Bopu referred to above under the Rājās of Coorg (No. 13). Sōmayya was under the service of the last Rājā of Coorg, Virarājēndra-vaḍeyar II, as *sirkārēkār* or commander-in-chief of the army, like his father who was a *sirkārēkār* of Doḍdavirārājēndra. He was born in 1800 and died on 16th August, 1879 A.D. Since the Coorg State was under the Chief Commissioner's rule, permission was obtained from that officer for interning the body of Sōmayya by the side of his father's tomb within the premises of the Rājās' tombs. An interesting aspect about this inscription is that it is in English and its Kannada version is also

given below. Another inscription of this period at Bhāgamaṇḍala is in Malayalam script and language (23. ii). It is dated 1881 A.D. and records the grant of a lampstand with lamps all round, to the god Bhagandēśvara by a devotee named Maṇavaṭṭi Beḷiyappa. The lamp is stated to have been prepared under the supervision of Chinnappa.

There are some modern inscriptions belonging to the early part of the 20th century at Mercara and Bhāgamaṇḍala. As we have confined ourselves to the records up to 1900 A.D., these have not been included here. Still they are of some interest. An inscription engraved on the base of an obelisque near Rājā's seat is in two languages—Kannada and English. It furnishes information that the first Viceregal *durbar* was held in Coorg on 29th of November, 1929 A.D. by Lord Irwin when he was the Viceroy and Governor-General of India, at the spot where the obelisque has been erected. A few memorial tablets are fixed to the walls of the Church building which has now been converted into the District Museum. These tablets give the names of some military personnel and others who died. Similarly, in the Bhagandēśvara temple at Bhāgamaṇḍala there are five inscriptions recording the construction of rest houses for the pilgrims and grant of land for their maintenance by certain devotees in the early part of the present century. One of them on a pillar of the *Nandimāṇḍapa* in front of the Bhagandēśvara temple records its construction by Beḷera Belyappa who was the *takka* of Koḍagu in 1915 A.D.

JAINISM

Jainism had spread its influence even in this District from the earliest days. We find several centres of Jainism here. From Śravanabelagola in the neighbouring Hassan District Jaina monks moved over to these centres, as would be clear from the records some of which are noticed below.

We have seen that the very first record, of Ganga Avinita, in this volume, registers a grant to Śrivijaya Jinālaya of Talavananagara. The gift of villages was received by Chandaṇḍībhaṭṭāra, disciple of Guṇanandi-bhaṭṭāra of Dēsigagaṇa and Koṇḍakundānvaya. However, the genuineness of this record is doubted.

No. 98, another Ganga record of 978 A.D., states that Anantavīrya the donee was a disciple of Guṇasēnapaṇḍita-bhaṭṭāra who was himself a disciple of Bīrasēnasiddhāntadēva. These are described as residents of Belgola, i.e., Śravanabelagola. The grant consisted of two villages of Peggadūr and Posavādaga, obviously for the basadi at the former village. The record is described as the *sāsana* of the basadi at Perggadūr, modern Peggūr where, however, no such monument is in existence today.

Mullūr, in Somavarapet Taluk was one of the Jaina centres of the district. We have seen that the Koṅgālva chief, Rājādhīrāja Koṅgālva I built a *basadi* there about 1050 A.D. There are three basadis, the Pārśvanātha, Chandranātha and Śāntiśvara. Of these the first must have been got constructed by Pōchabbarasi, wife of Rājēndrachōla Koṅgālva II, as the record that refers to such a work by her is found on the wall of the Pārśvanātha basadi. If No. 75, near the Chandranātha basadi could be so interpreted, it would mean that Rājādhīrāja II had that basadi constructed for the merit of his mother Pōchabbarasi. No. 77 on the pedestal of the image of Śāntinātha in the Śāntinātha basadi refers to the reconsecration of the basadi by Mallishēṇadēva in about the middle of the 12th century A.D. It is probable that this was the basadi got built by Rājādhīrāja I.

Guṇasēnapaṇḍitadēva figures prominently in getting these meritorious deeds done by the Koṅgālva cheifs. He belonged to Draviḷa-gaṇa or Tivuli-gaṇa, Nandi-sangha and Aruṅgalānvaya. He was the disciple of Pushpasēnasiddhāntadēva, whose footprints are engraved on a block of stone in front of the Śāntiśvara-basadi (No.78). In 1051 A.D., these basadis came under his

management. He also got a well called Nāgavāvi, excavated by the *nakaras* (No. 79). The figure of a cobra is also engraved below this inscription. Guṇasēnapaṇḍita was the *guru* of the Hoysala king Vinayāditya and received a grant from Pariyaladēvi for the maintenance of the basadi built at Sosevūr. He is also referred to as the *guru* of Echaladēvi, queen of Hoysala Ereyanga in an inscription in Arakalgud Taluk. An inscription on a large boulder near Muliūr (No. 83), with footprints, appears to refer to Guṇasēnapaṇḍita indicating that, that spot was the place where he performed penance and probably breathed his last. According to No. 71 Guṇasēnapaṇḍita gained the abode of *Mōkshalakshmi* (or died) in 1064 A.D. He was proficient in the supreme ārhantya and other three jewels, all the great sciences of grammar, the *āgama* and the six established systems of logic.

The basadis at Muliūr are square in plan and comparatively plain structures built of granite slabs. But the images that are still remaining in them are beautiful works of art and represent the sculptural standard that prevailed during the Koṅgālva rule.

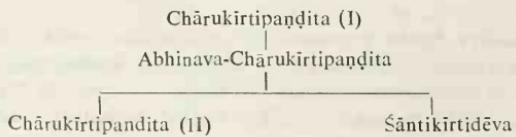
There are a few more inscriptions recording the prevalence of Jainism during the Koṅgālva period. No. 89 records the death, in 1044 A.D., of Prabhāchandradēva, disciple of Subhachandradēva. No. 100 states that Jakkiyabbe, wife of Edaya, resolved to obtain *mukti* by the performance of *sanyasana* and died. Similarly, one Kiviriyayya, chief of Maduvanga-nāḍ keeping the vow for twelve days in the Chaṅgālva-basadi attained salvation (No. 101).

Incidentally it may be noted that although the Koṅgālvās were Jains, they seem to have patronised other religions also. As can be seen in Nos. 48 and 49, Rājendra-Prīthvi-Kongālva made grants to the Siddhēśvara temple at Posavalli.

Three Jaina images, two of them of Śāntinātha, with inscriptions (Nos. 4, 6, and 7) in characters of the 12th century engraved on their pedestals, are now exhibited in the Museum at Mercara. Before they were shifted to the Museum, they were found in the basadi at Anjanagiri. The existing basadi at this place was constructed in 1544 A.D. (No. 19). The epigraph that gives this information, also records the interesting fact that in Śaka 1453 (1531-32 A.D.) Abhinava Chārukirtipanḍitadēva discovered the images of Śāntitīrthēśvara and Anantanāthasvāmi in the river Suvarṇāvati and that they were installed in a basadi constructed first in wood and later in stone, on the former date, at Anjanagiri, at the instance of Śāntikirtidēva. The installation was done by Śāntopādhyāya of Koṇasanagara, who is described as *svānuja* of Śāntikirti-dēva.

It is clear that the images now in Mercara, were the ones originally set up at Tātangi. No. 4 says that the image of Śāntināthadēva was consecrated by Māghānandi-bhaṭṭāraka of Tātangi, belonging to Mūlasangha, Dēsiyagaṇa, Pustakagachchha and Koṇḍakundānvaya. No. 6 also refers to the image of Śāntinātha consecrated by the *nakharas* of Tātangiya-paṭṭāṇa who were disciples of Hēragina Hariśchandradēva. Obviously the other image, below which No. 7 is engraved is that of Anantanāthasvāmi got made by Hariyanṇa heggade, the *asvādhyaksha* (head of the cavalry), disciple of Nayakirtisiddhāntadēva. Tātangi was a place situated somewhere on the banks of the Suvarṇāvati, i.e., the Hārangi river, which flows about 5 kilometres north of Anjanagiri. It is probable that one of the floods in the river washed out the basadi, wherein these images were installed, and the images were discovered by Abhinava-Chārukirti, centuries later.

No. 19 gives the genealogy of the Jaina priests who belonged to Beluguḷa, as:



The first of these bears several epithets like *rāyarajaguru*, *māṇḍalāchārya*, *mahāvādavādiśvara* etc. and also *Ballālurājīvarakshāpālaka* which indicate that he was the royal priest of the Hoysalas and was the saviour of the life of Ballālārāya. But, who this Ballālārāya was, whose life he saved is not known. Tradition attributes this to Ballāla I.

GENERAL

Two inscriptions (Nos. 37 and 56) of the 10th century record the death of two individuals by self-immolation. In both these the deceased person is stated to have had his head cut off. Both of them being damaged, the details cannot be made out. The first of them is dated 944 A.D. and the name of the hero may be Būchaga. The second refers to Lalluga, younger brother of Raṇivoliga as the hero.

No. 49, dated 1070 A.D., registers a gift to god Siddhēśvara Mahādēva, probably after the purchase of the gift land from Niragāvunda of Posavalli. The exact meaning of the term *āduvala* used in this connection (*ponnare koṭṭu maṇnare kouḍu pattu khaṇḍuveya āḍavalanī*) is not clear. In No. 48, of the same date there is a reference to *āḍavalanī gadyāṇa*.

Two records (Nos. 52 and 60) of the 13th century from Gaṇagūru and Chaudū respectively, refer to the regulations laid down with regard to the right of property. The former states that in the absence of male (heir), the daughters' children were to have the succession right. This regulation probably was brought into vogue in Gunda-nāḍ. The later record (No. 60) states that it confirms the daughter's right of succession to property which was in vogue earlier in Kundūr (?) and also bestows similar right to the children of the daughter as also those of female slaves (*tottina makkalinige*).

No. 44, dated probably 1498 A.D. records the grant of *gauḍike* to Lingēgauḍa of Hānagala by Nanjarappayanā. Hānagala may be the same Hāngal in Dharwar District and if so it is interesting to note that the donee (or his ancestors) hailed from such a distant place then.

No. 25 of the 19th century registers a gift of a bell in memory of Muddamma wife of Moṇṇappa whose family name was *Maneyappanā*.

Attention is drawn towards number of *nāḍus*, that figure in the volume, some of which are listed below. Students of historical geography could make use of this for further study. Pūnāḍu 6000, Edeñāḍu-70, Muṇṇāḍu, Ulugali Mūḍagērināḍu, Horūru Nūrokkalunāḍu, Kārattu Mūrnāḍu, Beṭṭiyattanāḍu, Pāḍi-nālkunāḍu, Yaḍavanāḍu, Gundanāḍu-70, Tenkanāḍu (70), Saṁhathanāḍu etc. Some of these are in existence even today.

୧୯୮

ଗଲାତ୍ତନେରୁ ପରିଦର୍ଶି ବି. ଲାରୀ ଦ୍ୱାରା ‘ଏହାମୁଣ୍ଡିଯ କନାଫିକ’ ଶରତେରୁଲ୍ଲ ମୋଦଲନେରୁ ସଂପୃଷ୍ଟପାଦ
କେଳିଦିଗୁ ରାଶନଗଳ ଶ୍ରୀମଦ ଅପ୍ରତ୍ୟେତ୍ୟନ୍ତୁ ପ୍ରକଟିତିରୁ. ଏ ସଂପୃଷ୍ଟପାଦ ଆ କାଳଦିଲ୍ଲ ପ୍ରତ୍ୟେକ ଶ୍ରମିତାପାଦ
କେଳିଦିଗୁଲାଟି ଦ୍ୱାରା କଂଦୁଳିଦିବ ଏଇ ରାଶନଗଳ ଭାବାବାଂତର ମଧୁ ଲିଙ୍ଗଠରଗଜନ୍ମେ ଖାଗିଲାଦିନେ. ‘ନ୍ଯୂ ଇଂପରିଯଲ୍ ଲା
ଗିପାଇଯା’ ଆହୁ ଇଂଦିଲିବ କାନ୍ଦି କେଳିଦିଗୁ ଗିପାଇଯିଲାରନ୍ତୁ ଖାଦ୍ୟ ପରିଚାରକରେ ଶମୁରାତାଳି କି ପ୍ରେରିତଦିଲ୍ଲ ଶ୍ରମରା
ଏକାନ୍ତର କାର୍ଯ୍ୟରେନ୍ତୁ ଖୈଗଳିଲାପୁଦୁ ଅଗର୍ବାନେମୁ ଦ୍ୱାରା ଭାବାପିଲାଦିନ. ଏ ଶ୍ରମରାଏକାନ୍ତରରେଲ୍ଲ ହେଲିଦାନା କଂଦୁ
କିଳିଯିଲାଦ ରାଶନଗଳନ୍ତୁ ‘ଏହାମୁଣ୍ଡିଯ କନାଫିକ’ ଦ ଦେଂଗଳାରୁ ମରକୁ ତମମକାରୁ ସଂପୃଷ୍ଟଗଜଲ୍ (IX ମରକୁ
XII—ପ୍ରଥମ ଅନ୍ତର୍କାଳ) ଅନୁଭବାଗାରି ଏରିଶଲାରୀରୁ. ଗର୍ବାଲର୍ଲ ଦ୍ୱାରା ଏ ଲାଲାର୍ଲ ଦ୍ୱାରା ରୁନ୍ତରିନ୍ତରି
କେଳିଦିଗୁରୁ ରାଶନଗଳ ଶ୍ରୀମଦ ଅପ୍ରତ୍ୟେତ୍ୟନ୍ତୁ ପ୍ରକଟିତିରୁ.

ఈ సంపుటిడ పరిష్కరి కార్యవస్తు ఈగ మళ్లీ క్యెగొళ్లాగిదే. ఈ సంభాషచిల్ల ప్రకటిక రాశనగల పాతగళన్న మూలదొందిగి హోలిని సేచెలు ఎరదు పరివేష్కార వ్రవాశగళన్న క్యెగొళ్లాయితు. అనేక రాశనగళన్న మూలదొందిగి హోలిని, అప్పువిడుల్లి ఆసగళ పాతగళన్న తద్దికొళ్లాగిదే. మూలరాశన దొరియద సంభాషగళల్లి మాత్ర అపుగల పాతగళన్న ఠిందిన అప్పుత్తియల్లిడ్ స్ట్రెచసఫల్లియే లులినికొళ్లాగిదే. ఇదువిగిగి గమనశ్చ బారిద్ది ముఖవాత్రి రెండ రాశనగళన్న ఈ సంపుటిడుల్లి ప్రకటిసాగిదే.

ఈ అప్పత్తిల్లి ప్రక్కలవాగిరుప రాశనగళ సంఖ్య १०८. హిందిన అప్పత్తియుద్ద రాశనగళ సంఖ్య ३౫; ఇవుగలల్లి ఓచలు నాథ్వాగదంకర స్థితియుద్దిచినప హిందిన అప్పత్తియ టిఱెనెంప సంబందిన రాశనవస్తు ఈ సంపూర్ణదల్లి సేరించి.

ಈ ಸಂಪರ್ಕದಲ್ಲಿನ ರಾಸಸನಗಳ ಸಂಪೂರ್ಣ ಕೆಲವೇ ಆದರೂ ಕೊಡಗು ಜಿಲ್ಲೆಯ ಇತಿಹಾಸದ ಅಧ್ಯಯನಕ್ಕೆ ಮುಖ್ಯ ವಾದವು. ಇವುಗಳಲ್ಲಿ ಅನೇಕ ರಾಸಸನಗಳನ್ನು ನಿರ್ದಿಷ್ಟ ರಾಜವಂಶಗಳಿಗೆ ಸೇರಿಸಬಹುದು. ಈ ರಾಸಸನಗಳಲ್ಲಿ ಕಲಪನ್ನು ಇಲ್ಲಿ ಸಮಾಕ್ಷಿಸಲಬಾಗಿದೆ.

ಗಂಗೆ

ಕೊಡಗು ಜಿಲ್ಲೆಯಲ್ಲಿ ಕಂಡುಬರುವ ಪ್ರತೀಕಿಂದ ಶಾಸನಗಳಿಂದ ಈ ಪ್ರದೇಶವು ಗಂಗಾವಾಯಿ ಒಂದು ಭಾಗವಾಗಿತ್ತೇಯಂದು ತಿಳಿದುಬಂತುತ್ತದೆ. ಬಿ. ಎಲ್. ಬೈಸರು ಅನ್ನೇಕ್ಕಿನಿ, ಪ್ರಕಟಿಸಿದ ಗಂಗ ತಾಮ್ರ ಶಾಸನಗಳ ಸರ್ವೀಲ್ಯಾಮ್ ಮಹಿಕೇರಿಯ ಖಚಾಸೆ ಯಾಲ್ಯಾ ಕಂಡುಬಂದ ತಾಮ್ರ ಶಾಸನೇ (ದಸ್ಯೇ ಶಾಸನ) ಹೊದಲಿಸೆಯದು. ಮೂರು ಪಂಗಡಗಳನ್ನೊಂದ ಈ ಶಾಸನವು ಉಂಗರು ಮತ್ತು ಗಜ ಲಾಂಧಣಗಳಿಂದ ಕಂಡಿದೆ. ವೃತ್ತಿ ಕರಲಿಸುವ ಇ ಸೆಂಪಿಮಾಟ್ರ್ಯಾ ಖಾದ್ಯ ಮತ್ತು ಇಲ್ಲಿ ಸೆಂಪಿಮಾಟ್ರ್ಯಾ ಅಗಲವಿದೆ. ಹೊದಲಿಸೆಯ ಹಾಗೂ ಕೊಸೆಯ ಹಲಗೆಗಳ ಒಳಭಾಗಗಳಲ್ಲಿ ಮಾತ್ರ ಬರವಳಿಗೆ ಇದೆ. ಈ ತಾಮ್ರಪಟವು ಮಹಿಕೇರಿಯ ಖಚಾಸೆಗೆ ಯಾವಾಗ ಮತ್ತು ಯಾರಿಂದ ಸೇರಿಸಲಾರುತ್ತಿಂದು ತಿಳಿದುಬಂದಿಲ್ಲ. ಈ ಶಾಸನವನ್ನು ಗ್ರೇಟ್ರೀ ಎಂಬುವನು ಬಿಫೆಸ್ ಎಂಬ ನಿಷ್ಪಾತಿಸೆ ಗಮನಕ್ಕೆ ತಂದನು. ಈಗ ಈ ಶಾಸನವು ಸ್ವಿಡ್ಟ್‌ಲೀಂಡಿನ ಬ್ರಾಹ್ಮರ್ನೆ ಕೈಗೆ ಸ್ಥಾಪಿಸಿದ ವಸ್ತು ಸಂಗ್ರಹಾಲಯದಲ್ಲಿದೆ.

ఈ శాసనప్ర వలగన్నదు లిపియల్దిదీ, ఆదితి, ఆక్షరగళ కీత్తనే చేచ్చు ఒకటి. రాజవంఱాపల్లియమ్మ నిరుదాపిసును ఆరంభ భాగ కాగు తేడియు వివరగల్లభు భాగపు సంస్కృతదళయుండి, దానస్క్షేపంబంధిసిద వివరగళు మత్తు దానస్తత్తు గ్రామమడ ఎల్లోగల్ వివరగళు కన్నడదళియుండి ఇవి. కొనెర్లి బధివ నాల్చు ఫలక్కుత తోణ్ణుకెగల చోరుక ఇది శాసనప్ర గడ్డరూపదళియీ ఇవి.

ಕೊಂಗುಡಿ ಮಹಾದ್ವಿರಾಜ ಅವನಿಂತನಂಬ ಗಂಗವಂಶದ ದೀರ್ಘರೆಯ ಮಾಡಿದ ದಾಸ ಪರಿಯನ್ನು ಈ ಶಾಸನವ್ಯವಹಿಸುತ್ತಿದ್ದಿ. ಪದ್ಮಸೂಭನ್ಯಂ ದೇವತೆಯ ಸ್ತುತಿಯಿಂದ ಈ ಶಾಸನ ಅರಂಭವಾಗುತ್ತದೆ. ಅನಂತರ ಜಾಯಪ್ರೇರ್ಯ ವಂಶದ ಕಣಿಖ್ಯರು ನಗೇಶ್ವರಕ್ಕೆ ಸೇರಿದ ಕೊಂಗುಡಿ ಮಹಾದ್ವಿರಾಜನಿಂದ ಆರಂಭವಾಗುವ ಗಂಗರ ಸಂಶಾಪಿತು ನ್ನು ಕೊಟ್ಟಿದೆ. ಅದು ಹೀಗಿದೆ:

ಕೊಂಗಡಿ

|
ಮಾಧವ |

|
ರಾವಮರ |

|
ವಿಷ್ಣುಗೋವ |

|
ಮಾಧವ ||

|

ಕೊಂಗಡಿ ಮಹಾಧಿರಾಜ ಅವಿನೀತ.

ಮೊದಲನೇಯ ಮಾಧವನು ‘ದತ್ತಕಸ್ತುತ’ವೆಂಬ ಗ್ರಂಥಕ್ಕೆ ವ್ಯಾಖ್ಯಾನವನ್ನು ರಚನಿಸಿದನು ದೇಳಲಾಗಿದೆ. ವಿನ್ಯಸಗೋಪನು ಭಗವಣವ್ಯಾರಾಯಿಜನ ಪಾಂಚಾರಾಧಕಸಾದರೆ, ಅವನ ಮಗ ಇಮ್ಮಡಿ ಮಾಧವನು ಶ್ರುತಿಬಿಕನ್ ಭಕ್ತಿ. ಇಮ್ಮಡಿ ಮಾಧವನ ಪಶ್ಚಿಮ ಕರಂಬ ಪಂಶಿದ ಅರಸಣಾದ ಕೃಷ್ಣವನು ಮಹಾಧಿರಾಜನ ಸ್ತುತಿಸೇದಂರಂಗಾಗಿದ್ದಂತು. ಇವು ಕಾಸದಲ್ಲಿ ಕೊಡಲಾಗಿರುವ ಕೆಲವು ವಿವರಗಳು.

ತಲವನಗಳಿನ ಶ್ರೀವಿಜಯಜಾಲಯಕ್ಕಾಗಿ ಆಶಾರ್ಯಣಾದ ಜಂಡಣದಿಭಟಾರಣಿಗೆ ಬದಲೆಗುಸ್ತೇ ಮತ್ತು ಇತರ ಗ್ರಂಥಗಳನ್ನು ದತ್ತಿರ್ಯಾಗಿ ಬಿಡಲಾಯಿತೀದು ತಾಮರ್ಪಣಿ ರೇಖೆತ್ತದೆ. ದೇಹಿಗಳ, ಕೊಂಡಕುಂಡಾಸ್ತುರುಕ್ಕೆ ಸೇರಿದ ಈ ಉಚಿತಾಯಿರ ಮಂಜಾವಣಿಯನ್ನು ಕಾಸದಲ್ಲಿ ಕೊಟ್ಟಿದೆ. ಅದು ಒಣಿದೆ:

ಗುಣಜಂದ್ರ ಭರ್ತಾರ

|
ಅಭಿ[ಯ*]ಸಂದಿ ಭರ್ತಾರ

|
ಶೀಲಭಂತ ಭರ್ತಾರ

|
ಜಯನಂದಿ ಭರ್ತಾರ

|
ಗುಣಸಂದಿ ಭರ್ತಾರ

|
ಜಂಡಣಂದಿ ಭರ್ತಾರ

ಕಾಸದಲ್ಲಿ ತೇವಿಯ ವಿವರಗಳನ್ನು ಕೊಡಲಾಗಿದೆ. ಶಾಸನ ದುಕ್ಕಿದುದು ಇಲಾನೆಯ ವರ್ಣ, ಮಾಘ ಶುದ್ಧ ಪಂಚಮಿ, ಸೋಮವಾರ, ಸ್ವಾತಿನಕ್ಷತ್ರದಿನು. ವರ್ಣದ ಹೆಸರನ್ನು ಉಲ್ಲೇಖಿಸಿಲ್ಲ. ಇಲಾ ಎಂಬುದು ಯಾವ ಗಣನೆಯ ಪ್ರಕಾರ ಎಂಬುದೂ ಹೇಳಿಲ್ಲ. ಇದು ಶಕಸಂತ್ತುರವಾಗಿರಬಹುದು. ಹಾಗೆನೀಡಿದಲ್ಲಿ ಇಲಾ ಎಂಬುದು ಕ್ರಿ. ಶ. ೪೫೬ ಆಗುತ್ತದೆ. ಆದರೆ ಇದರಲ್ಲಿ ಕೊಡಲಾದ ಇತರ ವಿವರಗಳು ತಾಳಿಮೊಂದುವರ್ದಿಲ್ಲ. ಮಾಘಾಂತ್ರಿ ಸಂಚಯಿ ಬುಧವಾರವಾಗಿದ್ದು ಅಂದು ಉತ್ತರಾಭಾಸುವರದ ಸಕ್ರಾತವಿದ್ವಿತೇ ಮೊರತು ಕಾಸದಲ್ಲಿ ಹೇಳಿರುವಂತೆ ಸೇವಮಾರ, ಸ್ವಾತಿನಕ್ಷತ್ರ ಆಗಿರಲಿಲ್ಲ.

ಸ್ವಾನಾದು ಅಲೂಸಾಮಿರ ಶ್ರದ್ದೇಶೋಳಗಳ ಏಡಿಸಾಡು ವಸ್ತುತ್ತಕ್ಕೆ ಸೇರಿದ ಬದಲೆಗುಸ್ತೇ ಗ್ರಂಥವನ್ನು ಆಕಾಳವರ್ಣ ಪ್ರತಿಪ್ರವೃತ್ತಿಭಾಸ ಮಂತ್ರಿಯ ಮೊದಲ ಅವಿನೀತ ಮಹಾಧಿರಾಜಾಂದ ಪಡಿದೆ. ಅದನ್ನು ತಲವನಗರದ ಶ್ರೀವಿಜಯ ಜಾಲಯದ ಸರಕ್ಕಿಗಾಗಿ ಜ್ಯೇಷ್ಠಸುವಿಗಿ ದಾಸಮಾಡಿದನು. ಈ ಕಾವೇರಿಸಂದಿಯ ತೀರದಲ್ಲಿರುವ ಮತ್ತು ಗಂಗರ ರಾಜಾಧಿನಿಯಾಗಿದ್ದ ತಲಕಾಡು ಅಂದು ತಲವನಗರವನ್ನಿಂದಿಕೆತ್ತು. ಇದು ಮೈಸೂರು ಜಿಲ್ಲೆಯಲ್ಲಿದೆ. ದಾಸಗ್ರಾಮವಿದ್ದ ಸ್ವಾನಾದು ಉರುಸಾರ ಪ್ರದೇಶಕ್ಕೆ ಮತ್ತು ಉಕ್ಕೆಪಕ್ಕದ ತಾಲ್ಲೂಕುಗಳನ್ನೇ ಅಗ್ನಿಂದಿದ್ದ ಪ್ರನಾಟ ರಾಜ್ಯವಾಗಿದ್ದಿತು. ಕಟ್ಟಿನ ನದಿಯ ತೀರದಲ್ಲಿಯ ಕಿರುತ್ತು ಆಫ್ರಾ ಕೀರ್ತಿಸುವ ಅದರ ರಾಜಧಾನಿಯಾಗಿತ್ತು.

ఈ దక్షిణ సాస్క్రాతన్ము ఖల్మీచిచలాగిదే. అవరల్లి మాణించుగురుద నంప్యాలురు మత్తు హింబాలరు ఇతర కేలవు గంగర తాసహగళల్లియూ సాస్క్రాతగా ఖల్మీచితరాగిదారైంచు గమనాచర. గెలిగొనురు ఈగాన సోమవారచేటి తాల్లూకానిసర్లివు గెలగారు ఆశిశుచుచు. ఇదొందు ప్రాజిన స్నాతవాగ్దు, ఇల్లి గంగర కాలళ్ళి సంబంధించ కేలవు తాసనగాలు చేపితినే.

విశ్వక్రమసు ఈ తామ్రశాసనమ్ము కంపించిందు. విశ్వక్రమసు ఎంబుచు గంగర ఆశ్వాన లిపికారస అధికృత సంప్రాప్తమైనప్పుడు.

ఈ తాసనద యిథాభాషితించ బగ్గె తిప్ప విపాదసిదే. ఖ్లోప్పో మత్తు ఇతర కేలవు పిపాంపంచు గంగర తామ్రశాసనమ్ము స్నేహించు ఒప్పుప్పించిల్లి. అదిం, బి. ఎల్. రైసరు ఇవు విరామశాచరసించు స్థాపించు యత్తిసిద్ధార్థి.¹ ఈ వాపివాచగాల విపరగాగి చేసిగాడి కేలవు ముఖ్య ఆంగణమ్ము మాత్ర ఇల్లి గమనిసచుచుచు.

ఈగ ఆనేక గంగర తామ్రశాసనగాలు బోటికి బందిన ఇవుగాల తులనాక్రూ ఆచ్ఛాయినదింది కొట్ట మత్తు స్నేహ తాసనగాలమ్ము ఏంగాంచిసుచుచు ఈగ సాధ్యవాగిదే. ప్రస్తుత ఈ తామ్రశాసనమ్ము క్రీ. ర. ఉట్టరల్లి దుష్టించి అదరల్లి దేఖాడే. అదరే, ఈ కేంద్రించ కాలద విపరగాగ సిరియాగి కేంద్రించేంటగానుప్పిల్లిసిందు మేలే నావు సోదిచేసించే. నేడెలనేయ తిపమాఫింగత బిందిన గంగామెలిగాగ కాలదల్లి మహిషిద, స్నేహించు ఖింకతవాచిరువ, తాసనగాలల్లి తికప్పకాద ఖల్మీచిపిల్లి. పరిపమాన తగములు, తంజావూరు మత్తు కొట్టలురు తాసనగాలల్లియుం ఈ తాసన దల్లిచుపంతింయి కపవకమ్ము ఖల్మీచిచలాగిదే. అదిం, ఆశ్వాగాల కూటితాసనగాలించు సిధ్యవాగినే.

సుక్కువూగి పరితీలిమాగ విధికేరింయ ఈ తామ్రశాసనించ లిపిస్తురుచెప్ప తాసనపు తిలిపవ కాలచ్చింత ఈచిన చెంబుచు కంచుబుట్టాడే. ఆశ్వాగాలు బోటివాగి మోంది దుంగతాగున లక్ష్మాగాలమ్ము చోందినప. ఇంసేయ పంక్తియ లీచువ జఱడు మత్తు కాగింతిగా ఒ ఎంబల్లియుం, గినేయ పూచియల్లిచువ పరాక్రూన మత్తు, రాజ్య ఎంబల్లియుం కంచుబుచు కంచుబుచు కాల మత్తు రకారగాల ఖద్దు కిరివాగుప్పుచుల్లిచు దుంటాగుస్తురుపుచుస్తు గమనిసచుచుచు. లిపికేత్తునే చేబ్బు బట్టివాగిదే. పంక్తిగాలు సేరపాగ్లి. రాజుసాథునిప్పుల లిపికారసల్లి ఈ దేశింగాలరకొండాడే? కాసంత డోషాగాల చేశాలవాగిదే, ఈ రాసనదల్లి ఖల్మీచిపిలాగించ కుండ భాకేము చేశాకుయుక్కానించు ప్రాప్తమాన భాగస్తునిపాగిదే ఆదర సంపర్క కాలద లక్ష్మాగాలమ్ము తోర్చుత్తాడే. క్రీ. ర. అసేయ తపమాన మత్తు ఆశ్వా బిందిన ఇతర స్నేహ తామ్రశాసనగాగి చేశాలిపిల్లి, ఈ తాసనద దలగాగాల ఆగల చేబ్బు. ఈ తాసన స్నేహించు చేసు రాదిచురు మేలిన తాసనద ప్రతి ఎన్నుపుచు స్ఫ్ట్పు. ఈ తాసనవస్తు మార్కుల్లి కుండ తాసనమేంబుదన్నే మాతిసుక్కనే.

ఆదర్లి, ఇదరల్లి ఆపినీతపరిసిన గంగ పంతాపలింపు సరియాగి తిలిపిపుచుల్లిచే ప్రతింపించు గంగ చేసియు బిరుదుగాలూ ఆనేక స్నేహ దాలులీగాలల్లిరుపంతింయీ ఇవే. ఆడ్డించ, ఈ తాసనవ మూలశాసనప్పేందర ప్రతి యాగించు, క్రీ. ర. ఎనేయ తపమాన సుమారిగా ఇదు చుప్పిరుబుచుండు మాత్ర దేశిబుచుచు. అపరూ ఇదు బుచ్చ అక్కాపు వాగ తయారాద ప్రతి. ఇద్దు ఖల్మును సిదికాన ఖల్మునుల్లి దీర్చిక గంగ దువిన్నించు ఇంసే ఆశ్వాయేంచు విషాద తామ్రశాసన. ఇంగ్లీస్. M.A.R. ఎంచిర పు. ఖల్మీల్లి ప్రక్కెపిలాగిదే. ఈ తాసనద విపరగాల స్థాపించు మత్తుంంచు తామ్రశాసనపు దీర్చికదే. ఇదు బట్టాద కేత్తసేయించ కూడించు కుండ తామ్రశాసనద ఎల్ల గుణ గాలన్ను జోందించు మేలిన తాసనద ప్రతి ఎన్నుపుచు స్ఫ్ట్పు. ఈ తాసనవస్తు మార్కుల్లి కుండ తాసనమేంబుదన్నే మాతిసుక్కనే.

బిట్టునల్లి మాతించిరింయ ఈ తామ్రశాసన స్నేహపుచువాద కారణ ఇదరల్లి ఖల్మునాద ఆకాశవాచ ప్రత్యుహముల్లి అధివా ఆపన మంత్ర మత్తు దానద ఇతర విపరగాల బగ్గె చేబ్బున గమనపచ్చు కొండబేచికాగిల్లి.

ఇదర ఇనుతర నాచు ఈ సంపుటించ కుండ తాసనవస్తు ఇల్లి పుపీలిస్త్రీయే. ఈ పిలాలాసనద కాల రక్ష వాచ లంక్షేపించ సిరోగుప క్రీ. ర. లాలాసనేయ ఫెబ్రువరి గ్రాసెంయ దిన. ఇదొందు రాజుశాసన. బిల్యుమారు ఱిగ్రుమాను ప్రాప్తమాగాలమ్ము పేట్లిగాంగించ సత్యమాక్షేపినాలయక్కుగా జ్యేషణ యతిగాలాద తిపసందించ్చాంత భార్యారాద తిప్పురాద సమాచారి.

¹ చేష్టున విపరగాగి Ind. Ant. సంశోధ I మత్తు XII; E.I. III మత్తు VI; E.C.I. (ప్రసంగించ పరిష్కారమాక్షేపి) IV మత్తు VI (ప్రసంగించ సంపుటిగాలమ్ము సోది).

ನಲವಿದೇವರಿಗೆ ಸತ್ಯವಾಕ್ಯ ಕೊಂಗಸಿನೆನ್ನು ಘರ್ಮಾಪುರಾಜ ಪೆಮ್ಮಾರ್ಹನಡಿಯು ದೈತ್ಯರೂಗಿ ಬಿಟ್ಟುಸೆಂದು ಇದು ತಿಳಿಸುತ್ತದೆ. ಉತ್ಕೃಷ್ಟಾದ ಅರಸನು ಗಂಗ ಇಮ್ಮಡಿ ರಾಜಪುಲ್ಲನು. ಸತ್ಯವಾಕ್ಯನೆನ್ನ ಅವನ ಹೇಸರ್ಹೋ ಆ ದೇವಾಲಯಕ್ಕೆ ಇಟ್ಟಂತೆ ತೈಯಾರ್ತಿದೆ. ಈ ಅಲರು ವೆಕ್ಕೆ ಗಡಂಗಡಲ್ಲಿದೆ ಎಂದಿದೆ. ಕಡಂಗ ಎಂದರೆ ಯುದ್ಧ ಸಮಯದಲ್ಲಿ ತೋಡಿಸಲಾದ ಕಂದಕವೆನ್ನಂದ ಶ್ರೀಸರು ತೇರ್ಣಾತ್ಮರೆ. (Introduction, ಪು. ೮). ರಾಗದ್ವಿಲ್ಲಿ ವೆಕ್ಕೆ ಗಡಂಗವೆಂಬುದು ಅಂತಹ ಒಂದು ಕಂದಕದ ಹೇಸಾಗಿರುವುದು ಅಥವಾ ಅಂಶದ ಕಂದಕ ಸಮಾಪದ್ಭೂತಿನ ಬಂಧ ಗ್ರಾಮದ ಹೇಸಾಗಿರುವುದು. ಈ ರಾಗದ ಕ್ಷಮ್ಮ ಸಮಗೆ ದೊರಿತುದೇ ಬಿಳಿಯಾರಿನ ಸಮಾಪದ 'ಕಡಂಗ'ದಲ್ಲಿ. ಆದರೆ ಇದರ ಸುತ್ತಲೂ ಯಾವುದೇ ದೇವಾಲಯ ಇದು ದರಕುರುಗಳು ಈಗ ಕಾಣಬಾವು.

ಈ ರಾಗಸದಲ್ಲಿ ಹೇಳಲಾದ 'ಪೆದ್ದೊಂಟಿಗರೆಯ ಬಿಂಳಿಷ್ಟ್ರೆನ್ಯಿಪ್ರೆಂಟ್' ಎಂಬ ಮಾತನ್ನು ಪೆದ್ದೊಂಟಿಯ ತೀರದ ಬಿಳಿಯಾರು ಇ ಗ್ರಾಮಗಳು ಎಂದು ಅಧ್ಯೇತ್ವಿಸಿ, ಇದರ ಮಟ್ಟಿಗೆ ಪೆದ್ದೊಂಟಿ ಎಂಬುದು ಲಕ್ಷ್ಮಿಶ್ರಾಂತಿರಾಜವೆಂಬ ನದಿ ಎಂದು ಶ್ರೀಸ್ ಗುರುತಿಂದಿದ್ದಾರೆ. ಅದರೆ ಈ ದೈತ್ಯಿಗೆ ಸಾಗ್ನಿಗಳಿಂದ ಉತ್ಕೃಷ್ಟಾರುವಪರಾಲ್ಲಿ ಬೆದ್ದೊಂಟಿಗರೆಯೊಂಬು ಇವ್ಯಾದ್ವಾರೆ. ಇದಿಂದ ಬಿಳಿಯಾರು-ಇ ಎಂಬುದು ಬೆದ್ದೊಂಟಿಗರೆ-೧೦ರಳಿನ ಒಂದು ಭಾಗವಾಗಿತ್ತೇಂದು ಸೂಕ್ತಿತಾಗುತ್ತದೆ. ಇಲ್ಲಸೆಯ ಸಂಭಿನ ರಾಗಸದಲ್ಲಿ ನಾಲ್ಕು ರಾಜಪುಲ್ಲನ ಕೆಂಪು ಸೋದರನಾದ ರಕ್ಷಣಾಸ್ತಂಭ ಶ್ರೀ. ರ. ಇಲರಳಿ ಬೆದ್ದೊಂಟಿಗರುನ್ನಾಳ್ಕಿದ್ದೊಂದು ಹೇಳಿದೆ. ಅದ್ದೀರಂದ ಬೆದ್ದೊಂಟಿಗರೆ ಎಂಬುದು ಒಂದು ಪ್ರಾರ್ಥ್ಯದ ಮುಖ್ಯಸ್ಥ ವಾಗಿರಬೇಕೆಂದು ಸ್ವಷ್ಟವಾಗುತ್ತದೆ.

ಈ ರಾಗಸದ (ಸಂ. ೬) ದಲ್ಲಿ ಕೊಟ್ಟಿರುವ ತೇರಿಯ ವಿವರಗಳು ಸ್ವಾರಸ್ಯಕರವಾಗಿವೆ. ಕರ್ಕವರ್ಕ ಇಂದ್ರಸೆಯ ಈತ್ಯರ ಸಂಪತ್ತುರ್ವದ ಫಾಲ್ಯುಣ ರೂಪಕ್ಕಡಲ್ಲಿ, ತಿಳಿಯನ್ನು ನಿರ್ದೇಶಿಸಿ 'ನ್ನೇನ್ನಿರ್ದಂ ತಲೀದೆವಸಮಾಗಿ' ಎಂದು ಹೇಳಿದೆ. ನ್ನೀನ್ಯಾರ ಎನ್ನು ಪುದು ಜ್ಯೇಷ್ಠರಲ್ಲಿ ಮತಕ್ಕೆ ಸಂಬಂಧಿಸಿದೆ ಒಂದು ವಿಧಿ. ಇದನ್ನು ಅಪಾಧ, ಕಾತ್ಯುರ ಮತ್ತು ಫಾಲ್ಯುಣ ಮಾಸಗಳಲ್ಲಿ ರೂಪಕ್ಕಡ ಅಷ್ಟು ಮಿಯಂದು ಅರಂಭಿ, ರಾಷ್ಟ್ರ ಮೆರು ದಿನ ಮುಕ್ತಾಯಗೊಳಿಸುತ್ತಾರೆ. ಇಷ್ಟ ಪ್ರಿಯನ್ನು ಪಾದ ಎಂದು ಗಮನಿಸಿದಲ್ಲಿ ಗಾಂಧಿರೆಯ ಕೊನೆಯಿಡಿದೆ ಈ ರಾಗಸದಲ್ಲಿ 'ತಲೀದೆವ' ಎಂದು ಕರೆದಿದೆ. ಅದ್ದೀರಂದ ರಾಗಸದಲ್ಲಿ ಉತ್ಕೃಷ್ಟಾದ ತಿಥಿ ರೂಪಕ್ಕಡ ಹಂಡಿಸಿದೆ.

ಇಲ್ಲಸೆಯ ರಾಗಸದ ಸರ ಸತ್ಯವಾಕ್ಯ ಕೊಂಗಸಿನೆನ್ನು ಪೆಮ್ಮಾರ್ಹ—ಅಂದರೆ ಇಮ್ಮಡಿ ರಾಜಪುಲ್ಲ—ಯಾದೇ. ಇದೊಂದು ಕಲ್ಪಾದ್ಯಾ. ಅಂದರೆ ಯುದ್ಧದಲ್ಲಿ ಮರಿವನ್ನುಂಟಿದೆ ನಿರ್ವಹಿಸಿದ ಮನೆಯಿರುಗಿ ಕೊಡಲಾಗುತ್ತಿದ್ದ ದತ್ತಿ. ಅರಸನು ಜಡಲ ಎಷ್ಟಿಯಂಗಂಗಾವಳಿ ನ ಮಗನಿಗೆ (ಅತನ ಹೆಸರನ್ನು ಹೇಳಿಲ್ಲ) ಪೆಮ್ಮಾರ್ಹಿನಿಟಪನ್ನು ಕಟ್ಟಿ ಸಿದ್ಧಾಯದ ಹೊನ್ನಿನಲ್ಲಿ ದತ್ತಪ್ರ ಗಡಾಣಾ ಹೊನ್ನಿ ಮತ್ತು ಬಿಟ್ಟುಯ ಭತ್ತಕ್ಕಡಲ್ಲಿ ನೂರು ಭತ್ತನನ್ನು ಕೊಟ್ಟಿದೆ. ಅಂದರೆ ಮನಿಡ ನೀರನ ಮಗನಿಗೆ ತಂದೆಯ ಸ್ಥಾನದಲ್ಲಿ 'ಪೆಮ್ಮಾರ್ಹಿ'ಯ ಅಧಿಕಾರವನ್ನು ನಿರ್ದಿಷ್ಟ ಅ ಅಧಿಕಾರಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಧನ-ಧಾರ್ಣೆ ಗೊರವಾಗಳನ್ನು ಕಲ್ಪಾದ್ಯಾಗಿ ಕೊಟ್ಟಿಸು ಎಂದು ಇದಕ್ಕೆ ಅರ್ಥವಾಬಿಪುಲವಾದು. ನೂರು ಭತ್ತ ಎಂದಾಗ ಅಂದು ಪ್ರತಿಲಿಪಿದ್ದ ಆಳಿಯುವ ದೂರವಾಪ್ಯೋ ಸಾಧನದಲ್ಲಿ ನೂರು ಸಲ ಆಳಿದುಕೊಟ್ಟಿ ಭತ್ತವಿರಬಹುದು. ರಾಗಸದನ್ನು ಕಲ್ಲಿನಮೇಲೆ ಬಿಡಿವನು ಬೂರವರ್ತು.

೬೭, ೬೮ ಮತ್ತು ಇಲ್ಲಸೆಯ ಸಂಭಿನ ಮೂರು ರಾಗಸದಗಳೂ ಗಂಗವಂದ ಅರಸರದ್ದು. ಇದರಲ್ಲಿ ಇಲ್ಲಸೆಯ ರಾಗಸದ ವನ್ನು ಮೇಲೆ ವಿವೇಚಿಸ್ತೇನೆ. ಇದು ಇಮ್ಮಡಿ ಮಾರ್ಹಸಿಂಹಸ ಮಗನಾದ ನಾಲ್ಕು ರಾಜಪುಲ್ಲನ ರಾಗಸದ. ಈತನು ಶ್ರೀ. ರ. ಇಂದ್ರಾರ್ಥಿಂದ ಇಂದ್ರ ವರಗಿ ಆಳಿದನು. ಈತನ ತಮ್ಮನಾದ ಶ್ರೀಮತ ರಕ್ಷ್ಯಸ್-ರಕ್ಷ್ಯಸಂಗ-ನು ಬೆದ್ದೊಂಟಿಗರೆಯನ್ನು ಶ್ರೀ. ರ. ಇಂದ್ರಾರ್ಥಿ ಆಶಾತ್ಮಿದ್ದ ಸೆಂದು ಇಡರಲ್ಲಿ ಹೇಳಿದೆ. 'ಶ್ರೀರೂಪಸಮಾರಾಜರ ದತ್ತಿ' ಎಂದು ರಾಗಸದಲ್ಲಿದೆ. ಇದು ಎರಡು ತಪಮಾನಗಳಿಗೂ ಹಿಂದೆ ಗಂಗರ ಶ್ರೀಷ್ವರುಪನು ನಿರ್ದಿಷ್ಟ ಮೂಲದತ್ತಿಯಿಂದಕ್ಕೆ ಉಪರ್ಯಿಸಿದ್ದು, ಇದನ್ನು ಈಗ ಪ್ರಾರ್ಥಿಸುತ್ತಿ ಮಾಡಲಾಗಿದೆಯೇ ಎಂದು ಹೇಳುವುದು ಕಷ್ಟ. ಇಲ್ಲ ಮತ್ತು ೬೯ಸೆಯ ರಾಗಸದಗಳು ಕ್ರಮವಾಗ ಎಷ್ಟಿಯೊ ಮತ್ತು ಕೊಂಗಸಿನೆನ್ನು ಸಂಬಂಧಿಸಿದಾಗಿವೆ. ಇಷ್ಟ ಸುಪೂರ್ವಾರು ಶ್ರೀ. ರ. ಹತ್ತುಸೆಯ ರತ್ನಸರ್ವಾಸಕ್ಕೆ ಸೇರಿದ ಪ್ರಾರ್ಥಿಸಿದು ಅರಿಂದಿಲಿನ ಲಿಪಿಗಳ ಅಧಾರದ ಮೇಲೆ ಹೇಳಬಹುದು. ಎಷ್ಟಿಯೊಸ್ತನು ಬುಳತುಗ (I) ನ ಮಗ. ಕೊಂಗಸಿನೆನ್ನು ಯಾರೆಂದು ತಿಳಿಯದು. ರಾಗಸದ ತ್ವರಿತವಾಗಿರುವುದರಿಂದ ಈ ಕುರಿತು ಯಾವುದನ್ನು ಸ್ವಷ್ಟವಾಗ ಹೇಳಲು ಬಾರದು.

ಬಾಣರು (?)

ಶ್ರೀ. ಶ. ಗಂಗಾಸೆಯ ವರ್ವದ ಯೆಂದೂರು (ಸಂ. ೬) ರಾಗಸದನ್ನು ಕುರಿತು ಬರೆದಾಗ ಶ್ರೀಸರವರು ಆ ರಾಗಸದಲ್ಲಿ ಉತ್ಕೃಷ್ಟಾದ ಮಾರ್ಹಮಿಯಂದೇಶ್ವರ ದುರ್ಬರಸನ್ನೇ, ಸೇಮುವಾರಾಂದೇಬಿ ತಾಳ್ಳುಕಾಗಿ ಮೊಂದಿದೆಂತಿರುವ ರಾಗಸದ ಜಿಲ್ಲೆಯ ಮಂಜರಾ ಭಾವಾ ತಾಳ್ಳುಕಾನೆ ಹೇಳಿ ಓಲ್ಲಾರು ಗ್ರಾಮದ ರಾಗಸದ್ದೇ ಮುಪಾರಾಜ? | ಮಂಧರಸನ್ನು ಒಂದೇ ಎಂದೂ, ಇವನು ಕಡಂಬ

ವಂಶಕ್ಕೆ ಸೇರಿದ ಮುಂಡಳಕಸೆಂದೂ ಸೂಚಿಸಿದ್ದಾರೆ. ಎರಡು ಶಾಸನಗಳ ತೇವಿಯೂ ಕ್ರಿ.ಕ. ೧೦೯ ಅಗ್ರಹವೆಂದು ಮತ್ತು ಇಬ್ಬರ ಹೆಸರೂ ಒಂದೇ ಅಗ್ರಹವೆಂದು ಈ ಉಚ್ಚೆಗೆ ಕಾರಣಗಳು. ಅದರೆ ಈ ಉಚ್ಚೆ ಸಮಂಜಸವಲ್ಲ.

ಮುಂಜರಾಬಾದಿನ ಶಾಸನದಲ್ಲಿ ದುಡ್ಡರಸನ ವಂಶಾವಿಯನ್ನು ಕೆಲಸಿದ್ದು, ಅದು ಹಿಂದಿ:

ಶಾಸನಹಾರಾಜ I

ದುಡ್ಡ (ಕರೆಸ ಪತ್ನಿ ಮೇಚಲರಿ)

ಶಾಸಿತಿಗನ್ನವ

ಶಾಸನಹಾರಾಜ II

ದರ್ಪಿಸಿಂಹನ್ನವ

ದಯವಿಂಂದ ತಾಯಿಯಾದ ಮೇಚಲದೇವಿಯ ತಾನು ಕಟ್ಟಿಸಿದ ವಾಸುದೇವಾಲಯಕ್ಕೆ ಭೂಮಿ ಮುಂತಾದವನ್ನು ದತ್ತಿಯಾಗಿ ನೀಡಿದೆಂದು ಆ ಶಾಸನ ಹೇಳುತ್ತದೆ. ಶಾಸನದ ಕಾಲ ರಕ್ತವರ್ಗ ೧೦೧೬ನೇರು ಸಂವತ್ಸರ, ಜ್ಯೇಶ್ವರ, ದುಡ್ಡ ಸಹ್ಯದ್ವಾರ, ಬುಧವಾರ, ದುಡ್ಡ ರಸನನ್ನು ಶಾಸನದಲ್ಲಿ 'ಬನವಾಸಿಸುರಪರಾಧಿಭ್ರತ' ಮತ್ತು 'ಕದಂಬಕುಲಕುಲವಾರ್ತಂದ' ಸೆಂದು ವರ್ಗೀಸಿರುವುದರಿಂದ ಈತನು ಕದಂಬವಂಶಕ್ಕೆ ಸೇರಿದ ಮಾಂಡಲಕಸೆಂದು ಖಚಿತವಾಗಿ ಹೇಳಬಹುದು.

ಅದರೆ ನಮ್ಮ ಶಾಸನ, ಈ ಶಾಸನ ಚುಟ್ಟಿದ ನಾಲ್ಕುತ್ತಿಂಗಳ ಸಂಶರ, ಅದೇ ವರ್ಷದ ಶ್ರವಣ ಶಿಕ್ಷಣ ದ್ವಿತೀಯ, ಭಾನುವಾರದಂದು ದುಡ್ಡಿತ್ತ. ಇದರಲ್ಲಿ ದುಡ್ಡರಸನನ್ನು 'ತ್ರಿಪುರಾಧಿಭ್ರತ', 'ಬಲಿಂದ್ರಕುಲಕುಲವಾರ್ತಂದ', 'ಬಲಿಯರ ಭೀಂಪ' ಎಂದು ವರ್ಗೀಸಲಾಗಿದೆ. ಈ ಬಿರುದುಗಳಾವಾವು ಕದಂಬರಿಗೆ ಸಂಬಂಧಿಸಿದೆವರ್ಗಳ್ಲ. ಬದಲು, ಇವುಗಳನ್ನು ಗಮನಿಸಿದರೆ ಈತನು ಬಾಳವಂಶಕ್ಕೆ ಸೇರಿದವಸೆಂದು ಉಣಿಸಬಹುದು. ಅಲ್ಲದೆ ಶಾಸನ ದುಡ್ಡರಸನ ಸನಿಗಾಗಿ ಚುಟ್ಟಿದೆಯಾದ ಕಾರ್ಣಿ, ಅತನು ಶಾಸನ ದುಡ್ಡಿನ್ನು ಕೆಲಿದಿಗಳಿಗೆ ಸೊದಲು ಗತಿಸಿರೇತು. ಇನ್ನೊಂದು ಶಾಸನ ಇದಕ್ಕು ನಾಲ್ಕುತ್ತಿಂಗಳ ಹಿಂಬಿನದಾಗಿದ್ದು, ಆ ನೀತಿಗಳಲ್ಲಿ ಆ ದುಡ್ಡರಸನ ಮಾದರಿಯಿಂದ ಆಳಕ್ಕಿಂತಿದ್ದು ಸ್ವಷಣ್ವಿತಿ. ಶಾಸನದಲ್ಲಿ ಈತನ ತಾರೀಯ ಮಾಡಿದ ದತ್ತಿಯನ್ನು ಖಾಲ್ಕೆಲ್ಲಿಸಿದೆಯೇ ವಿನಿಯ ತಂದೆಯನ್ನು ಕುರಿತು ಅದರಲ್ಲಿ ಏನನ್ನೂ ಹೇಳಿಲ್ಲವಾದ ಕಾರ್ಣಿ ಈತನ ತಂದೆ ಅದಕ್ಕೂ ಹಿಂದೆಯೇ ಮರಳಬೇಕಂದಿರೆಬೇಕು.

ಇನ್ನೂ ಒಂದು ವಾದ ಗಮನಾರ್ಥ. ನಮ್ಮ ಶಾಸನದಲ್ಲಿ ದುಡ್ಡರಸನು ಬೀಳಿಯರಸ ರಾಗ್ನಾ ಜುಂಜಲದೇವಿಯರ ಮಗನೆಂದು ಹೇಳಿದೆ. ಅಲ್ಲದೆ ಈತನ ಪತ್ನಿ ಚಿಕಲದೇವಿ. ಮಂಜರಾಬಾರ್ದಾ ಶಾಸನದಲ್ಲಿ ಹೇಳಿಲಾದ ದುಡ್ಡರಸನ ತಂದೆಯ ಹೆಸರಾದ ಶಾಸನಹಾರಾಜ ಎಂಬುದನ್ನು ಅನನ ತಂದೆಯ ಬಿರುದು ಎಂದು ಸಮಾಧಾನ ಹೇಳಿ ವಾದಪನ್ನು ಬಿದಿಗೆ ಸರಿಸಲಾಗದು. ಆ ದುಡ್ಡರಸನ ಮಗನ ಹೆಸರೂ ಶಾಸನಹಾರಾಜಸೆಂದು ತನ್ನ ತಂದೆಯ ಹೆಸರನ್ನೇ ಮಗನಿಗೆ ಇತ್ತಿರೆಬೇಕು. ಇನ್ನಿಗಳನ್ನು ಪರಿಫಿಲಿದಾಗ ಈತನದ ದುಡ್ಡರಸನು ಕದಂಬವಂದವನಾಗಿಲ್ಲ; ಬಾಳವಂಶಕ್ಕೆ ಸೇರಿರಬಹುದು ಎಂದು ಹೇಳಬಹುದು.

ಕೊಂಗಾಳ್ಜ್ಜರ್

ಕ್ರಿ.ಕ. ದಶತ್ತನೆಯ ಶಕವಾಸನದ ಅಂತ್ಯದ ಹೇಳಿಗೆ ಜೋಳವಂದದ ರಾಜರಾಜಚೋಳನು ಗಂಗಾವಾಡಿಯನ್ನು ಗೆದ್ದು ಕೊಂಡಾಗ ಕೊಡಗಿನ ರಾಜಕೇಯವರಿಸಿತ್ತಿ ಬಿದಲಾಯಿತು. ಈ ಪ್ರದೇಶವನ್ನು ಜೋಳರು ಸ್ವಾಧಿನಮಾಡಿಕೊಳ್ಳಿದೆ ಇಲ್ಲಿ ಕೊಂಗಾಳ್ಜ್ಜರಿಂಬ ಮನೆಸನದವರು ಮಾಂಡಲಿಕರಾಗಿ ಆಳ್ಳಲು ಅನುಮತಿಯನ್ನು ನಿರ್ದಿಷ್ಟಿರು. ಈತನೆಂದು ಶಾಸನದಲ್ಲಿ ಈ ಕೊಂಗಾಳ್ಜ್ಜರು ಆಳ್ಳಿಕಾರಕ್ಕೆ ಬಂದ ಪರಿಸ್ಥಿತಿಯನ್ನು ವಿವರಿಸಿದೆ. 'ಕರ್ವರಕ್ಕುರ್ವಾಸವೀಯಮಾನ ಜೋಳಮಾಹಿಂತ' ಎನಿಸಿದ ರಾಜಕೇಸರಿವರ್ಮು ಹೆಮ್ಮಾರ್ತಿಸಿದ್ದರು, ಅಂದರೆ ರಾಜರಾಜನು, ಪನನೋಗೆಂಬ ಕಾಳಗದಲ್ಲಿ ರತ್ನ, ಗಳನ್ನು ಸೋಲಿನಿ, ಕೊಲ್ಲಿಪರವರಿಗೂ ಕಾಳಿದ ಮನಿಜಸೆಂಬುವಾದ ಕೊರ್ಯಾವನ್ನು ಕೇಳಿ ತಿಳಿದು, ಅವನಿಗೆ ಪಟ್ಟಿಸಿದ್ದು ಕಟ್ಟಿ, ನಾಡನ್ನು ಕೊಡು ಎಂದು ಪಂಚನೆಮಾಹಾರಾಯಿನಿಗೆ ಅದೇವಮಾಡಿದನು. ಅದರಿಂದ ಅ ಹೇಳಿದಿಕಿರುತ್ತಾದ ಪಂಚವನ್ ಮಹಾರಾಯಿನ ಮನಿಜನಿಗೆ 'ಪ್ರತಿಯಿಳಿಯಾಮಿತ್ತೊಂಗಾಳ್ಜ್ಜಸೆಂಬ ಬಿರುದಿನಿತ್ತು, ಮಾಲಪ್ರಿ (ಗಿನ) ಸೋಮವಾರಿಸೆಂಬ ತಾಲ್ಲೂಕಿನ ಮಾಲಂಬಿ) ಯನ್ನು ಇತ್ತಿನು. ಈ ಪಂಚವನ್ ಮಹಾರಾಯಿನ ಜೋಳಯಿತ್ತಿನಿಂದು ಪರಿಸ್ಥಿತಿಯನಿಂದ ರಾಜರಾಜ(1)ನ ಮನಿಜನ ರಾಜೀಂದ್ರ ಜೋಳಸೆಂದು ಉಣಿಸಬಾಗಿದೆ. ಪನನೋಗೆಂಬ ಕದನ ಮನಾರು ಕ್ರಿ.ಕ. ೧೦೧೬ರಲ್ಲಿ ನಡೆದಿರಬಹುದಾದ ಕಾರ್ಣಿ, ಕೊಂಗಾಳ್ಜ್ಜರ ಅಳಕೆಯೂ ಅಂದಿನಿಂದರೆ ಅರಂಭವಾಯಿತೆಂದ ಹೇಳಬಹುದು. ಕಾರ್ವೇರಿಯ ಕರ್ವಮಹಿಂತ ಮಗಳಿಂದೂ, ಸಮನ್ಸ್ತಜನರ ಪಾಪಗಳನ್ನು ನಿರಾರಿಸುವಳಿಂದೂ, ಈ ನದಿಯ ಕುರಿತಾದ ಪೌರಾಣಿಕ ಕಳ್ಳನೆಯು ಕ್ರಿ.ಕ. ಗಿನಸೆಯ ಶತಮಾನದಲ್ಲಿಯೇ

ದೂರಿಯಲ್ಲಿರೆಂಬುದು ಈ ರಾಜನದಿಂದ ಹಿಡ್ಡವಾಗುತ್ತದೆ. ಈ ರಾಜನದಲ್ಲಿ ಸಾಕ್ಷಿಗಳಿಂದು ಹೆಸರಿಸಲಾದ ಗಾವುಂಡ ರಾಜಕ್ಕು, ನನ್ನಿರು ಮೇರು, ನಲ್ಲಿಂದು ವರಿಯಂಗಾವುಂಡ ಮುಂತಾದವರ ಹೆಸರುಗಳು, ಅದುಪರಿವಿಗಾ ಅಲ್ಲಿನ ಪ್ರಚೀಗಳು ಗಂಗರಿಗೆ ನಿಮ್ಮಾದ ಪ್ರಜೀಗಳಾಗಿದ್ದರೆಂಬುದನ್ನು ಸೂಚಿಸುವುದು. ಮನ್ನಿಜನ ಅಧಿನಕ್ಷೆ ಬಂದ ಪ್ರದೇಶವು ಮಾಲಂಬಿಯ ಮುತ್ತಲಿನ ಏಳುಸಾವಿರ ಮೇಹೆಯಾಗಿತ್ತೆಂದು ತೋರುತ್ತದೆ. ಇದು ಈನೆಯ ಕಡುಮಾನದಲ್ಲಿ ಗಂಗರ ಯುವರಾಜ ಎಂಬಿಯನ್ನನ ಆಳಿಕೊಳ್ಳಬೇಕು ಪ್ರದೇಶವೇ ಆಗಿತ್ತು.

ಕೊಂಗಾಳ್ಜ್ ರ ವಂಶಾವಳಿಯನ್ನು ದೃಷ್ಟಿರವೆಡು ಈ ಕೆಳಕಂಡಂತೆ ರೂಪಿಸಿದ್ದಾರೆ. ಅವರ ಸೂದಲನೆಯ ಸಂಪನ್ಮೂಲ ಪೀಠಿಕೆಯ ಸ್ಥಳ ಗಳ ಒಂದಿಗೆ.

ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ (ಕ್ರ.ಕ. ೧೦೭೬)

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ರಾಜಾಧಿರಾಜ (ತಾಯಿ ಶ್ರೋಜಬ್ರಹ್ಮ)

|
ರಾಜೇಂದ್ರ (ಗಂಬಿ)

|
ರಾಜೇಂದ್ರ ಶ್ರೀಧುಮೀ ಕೊಂಗಾಳ್ಜ್ (೧೦೯೬-೧೧೦೦)

(ಅದಿಕಾರಿತ್ವ; ಶ್ರೀ ಧುಮವಲ್ಲಜೋಳಕೊಂಗಾಳ್ಜ್)

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ವೀರಚೌಳ ಕೊಂಗಾಳ್ಜ್ (೧೧೧೬)

ಅದರೆ ಕೊಡಗು ಜಿಲ್ಲೆಯ ಶಾಸನಗಳನ್ನು ವಿಶ್ಲೇಷಿಸಿದಾಗ ಈ ವಂಶಾವಳಿ ದೊಡ್ಡಪ್ರಮಾಣದಲ್ಲಿ ತೋರುತ್ತದೆ.

ಈ ಸಂಪನ್ಮೂಲ ಒಂದಿಗೆ ನಂಬಿರಿಸಿ ಶಾಸನ ಬಬ್ಬು ಕೊಂಗಾಳ್ಜ್ನ ಆಳಿಕೆಗೆ ಸೇರಿದ್ದ ದಾಗಿದೆ. ತೇದಿಯಲ್ಲದ, ಸುಮಾರು ಗಳನೆಯ ಶತಮಾನದ ಈ ರಾಜನದಲ್ಲಿ ಕೊಂಗಾಳ್ಜ್ನ ಹೆಸರಿನ ಹಿಂದೆ ಯಾವ ಚೋಳನ ಹೆಸರು ಸೇರಿಸಿಲ್ಲ. ೧೦೯೬ನೆಯ ವರ್ಷದ ಅರಕೆಲಗಾಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನವೇದರಲ್ಲಿ (E.C., Vol. V Ag. 76) ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ಹೊಯ್ದುಳಿನೆಂಬುವನನ್ನು ಸೋಲಿಷಿಡೆಂದು ಇದೆ. ಗಂಬಿನೆಯ ವರ್ಷದ ಮುಖ್ಯರಿಂದ ಶಾಸನ (ಸಂಬಂಧ ೨೦) ತನ್ನ ತಂಡೆ ಕ್ಷಿಂಗಿದ ಬಸದಿಗೆ ರಾಜೇಂದ್ರಜೋಳನು ಕೊಟ್ಟಿ ದ್ವಿತೀಯ ವಿರಾಗಕ್ಕಾನ್ನು ಗೊಂಡಿದೆ. ತಂಡೆಯ ಹೆಸರು ಹೇಳಿಲ್ಲ. ಅದೇ ಮುಖ್ಯರಿಂದ ಗ್ರಾಮದ ಪಾಶ್ಚಾತ್ಯನಾಥ ಬಸದಿಯ ಗೊಡೆಯ ಮೇಲಿರುವ ಶಾಸನ (ಸಂ. ೬೮) ದಲ್ಲಿ ರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ಜ್ನ ತಾಲೀಯಾದ ಶ್ರೋಜಬ್ರಹ್ಮರೆ ಆ ಬಸದಿಯನ್ನು ಕಟ್ಟಿಸಿದ್ದುದಾಗಿ ಹೇಳಿದೆ. ಅದೇ ಬಸದಿಯ ಶತಮಾನದ ಕಲ್ಲಿನ ಮೇಲಿರುವ ಶಾಸನ (ಸಂ. ೬೯) ದಲ್ಲಿ ರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ಜ್ನ ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ಪ್ರಶ್ನೆದಿಂದು, ಈ ‘ವಾಸಾನ್ಯಾಸ’ವನ್ನು ತಿಖ್ಯಾಗಣ, ಅರುಂಗಾನ್ಯಾರು, ನಂಬಿಸಂಘದ ಗುಂಬಿಸೆವಂಡಿತರಿಗೆ ಧಾರಾಕ್ಷೇಪಕವಾಗಿ ಕೊಟ್ಟಿಸಂದೂ ತಿಳಿದು ಬರುತ್ತದೆ. ಈತನು ರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ಜ್ನ ತಾಲೀಯಾದ ಶ್ರೋಜಬ್ರಹ್ಮರೆಯ ಗುಂಪಿನೆಯ ಉಲ್ಲೇಖ ಕಾಸನದಲ್ಲಿ ಕೇಳಿದೆ. ಆದ್ದರಿಂದ ರಾಜಾಧಿರಾಜ ಕೊಂಗಾಳ್ಜ್ನ ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ನಮಗಳನೆಂದು ನಿರ್ಣಯಿಸುತ್ತಾರೆ.

೧೦೯೬ನೆಯ ವರ್ಷದ ಮತ್ತು ೧೦೯೮ನೆಯ ವರ್ಷದ ಶಾಸನಗೆ ಹೆಚ್ಚಿರುತ್ತಿರುತ್ತಿಲ್ಲ ಇಲ್ಲಿ ಇಬಿನಾರುವ ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ಬಬ್ಬನ್ನು ಇರುತ್ತದೆ? ಬಸದಿಯ ಗಂಬಿಕ್ಕೂ ಹೊಡಿದೆ, ಸುಮಾರು ಗಂಬಂರ ವೇಳಿಗೆ, ಕಟ್ಟಿಲ್ಲಬ್ಬಿತ್ತೆಂದು ಉಂಟಿದೆಲ್ಲ, ಆ ವೇಳಿಗೆ ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ತಂಡೆ ಜೀವಿಸಿದೆ. ಆತನ ಹೆಸರು ಗೊತ್ತಿಲ್ಲ. ಅದರೆ ರಾಜೇಂದ್ರಜೋಳನ ಮುಗಳ ಹೆಸರು ರಾಜಾಧಿರಾಜಸಂಧಿಯಾದ ಕಾರಣ, ತಂಡೆಯ ಹೆಸರನ್ನೇ ಮುಗಿಸಿಗೂ ಇದುವ ಅದಿನ ಪದ್ಧತಿಯನ್ನು ಅವರು ಅನುಸರಿಸಿದರಿಂದು ದೇಖಿಸುತ್ತಾರೆ. ಇವರು ಟೊಳಿರ ಮಾಂಡಲಿಕರಾಗಿದ್ದು, ತಮಗೆ ಅಧಿಕಾರಿಯಾದ ಚೋಳ ಅರಜನ ಹೆಸರಿನಂತೆಯೇ ತಮ್ಮ ಮೆಸರನ್ನು ಇಟ್ಟಿ ಕೊಟ್ಟಿಸುದು ಸದೆ ಅಂದಿನ ಪಢ್ಟಿಯಾಗಿತ್ತು. ೧೦೯೮ರಲ್ಲಿ ರಾಜಾಧಿರಾಜನು ಚೋಳರ ಅರಸನಾಗಿದ್ದ ಕಾರಣ ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ತಂಡೆಗೂ ರಾಜಾಧಿರಾಜನೆಂದೇ ಹೆಸರಿಟ್ಟಿಕ್ಕೆಂಬ ಸಮ್ಮಾನದ ದ್ವಾರಾ ಪಡುತ್ತಾರೆ. ೧೦೯೮ರಲ್ಲಿ ಇನ್ನೊಬ್ಬಿ ರಾಜೇಂದ್ರಜೋಳ ಕೊಂಗಾಳ್ಜ್ನ ತಂಡೆಗಳಿಗೆ ಅಳ್ಳತ್ತಿದುದರಿಂದ, ಬಹುಕಾ ಈತನು ಆ ರಾಜಾಧಿರಾಜನ ತಂಡೆಯಾಗಿರುತ್ತಾರೆ.

ರಾಜೇಂದ್ರಜೋಳ (೧೧) ನ ನಂತರದ ವಂಶಾವಳಿಲ್ಲ ಹಿಂದು ಪ್ರಿಯಕ್ಕಿಲ್ಲ. ಈತನ ಪತ್ನಿ ಶ್ರೋಜಬ್ರಹ್ಮ, ಮಾಗ ರಾಜಾಧಿರಾಜ. ಗಳನೆಯ ಶತಮಾನದ ಶಾಸನ (ಸಂ. ೨೦)ದಲ್ಲಿ ಮುಖ್ಯರಿಂದ ಬಸದಿಯಲ್ಲಿ ರುಗ್ರೋಽಽವಿರು ಬಹುಕಾ ಒಂದು

మగ్రచవన్ను ప్రతిశ్శాపిసుచుదన్ను కేరలు బాల్యాఖివిడి. సుహారూ ముఖు తకపూనగళ సంతర, శ్రీ.శ. గిల్ఫానేయ వఫద రాసనదల్లి (సం. 23), ఈసెయు చేసరన్ను రాజాధిరాజ కోంగాళ్లను రేసరన జొతెలుల్లి ప్రస్తుతిసిలాగిద. ఈ బకులః ఆ రాజాధిరాజ కోంగాళ్లను ప్రత్యేయాగిరచుచుదు.

శ్రీ. క. గంథంసేయ వఫద లూ మత్తు ఇశానేయ రాసనగళల్లి రాజేంద్ర ప్రిథువీ కోంగాళ్లను హేసరిస్తు. టైప్పాసు. గంథం సెయ వఫద రాసనవు (సం. 40) రాజేంద్రజొల్లి కోంగాళ్లను నడాగిద. బహుర్షి ఇప్పరమా ఒబ్బు నిగి అస్సుయిసుత్తానే. ఈతను ఇమ్మడి రాజాధిరాజన బుత్తరాధికారి. ఈతను పత్తి పద్మలదేవి. తేదియిల్లద ఒడెడు కూడ రాసన (సం. 21) దల్లి ఒబ్బ స్త్రిఘనికోంగాళ్లను కంచుబుదుతాన్ని. ఈతనూ సప రాజేంద్రజొల్లి ప్రిథువీ కోంగాళ్లను ఆగిరబుచుదు. ఇవనిగి ఆపటిరాదిక్క, శ్రీభువనమల్లజొల్లి కోంగాళ్లను ఎంబ పెసరుగళూ ఇచ్చు వేందు ట్రైస్ రచన రేఖాద్వారి. ఆదరి ఇదు ఇన్న బిటికపాగిల్ల.

శ్రీ. క. గంథానేయ సు. ఒఱసేయ రాసన ముహామండలేప్పర విఎజోల్లి కోంగాళ్లను ఆశికీ సేరిదుదు. కోంగాళ్లరల్లి ఇదునిగి తిలండంతి కోనేయ సామంతివును. ఇశానేయ రాసనదల్లి హేసరిసలాద విఎజోల్లి కోంగాళ్లను ఇవసేయ ఆగిద్దరికేశ. గంథం రాపమాను ఆ రాసన ఒడెదిద్దు, ఆదరల్లి మస్తుధ సంవత్సరచ బాల్యాఖివిడి. ఇదూ శ్రీ. క. గంథానేయ వఫద క్షేత్రి సేరిది ఎస్సుబుచుదు.

ఈశానేయ రాసనదల్లి తాయి నమములదేవి సోములదేవి మత్తు ఇతరయ దక్కిగి సంబంధిసిపచలేందు హేళది. ఈ వేలిగి కోడగు స్తుదేక హోయ్యుకర అధినశ్చీ ఒందిద్దు కోంగాళ్లరు ఆపరె సామంతరాగిద్దరు. రోయ్యుక ఇమ్మడి బల్లాళు పత్తి రాగు ప్రతీయర హేసరు క్రమవాగి పదుమలదేవి మత్తు సోములదేవి ఎందిచేయాద కారణ మేలిన రాసనదల్లి ఖుక్క వాడ ఇబ్బరూ హోయ్యుక రాణి హాగు రాజకుమారియరు ఎంద ట్రైస్ యోజిసిద్దుదు. ఆదరి ఇదు ఆసనువానుస్వద. సాపాథోమున పత్తు హాగు ప్రతీయరాడ ఇనరు సామంతసోయ్యున రాసనదల్లి హేసరిన ట్రైస్ యోజిసిద్దుదు. యావ చిరుచుగళను కాయిది కేవల ఆపరె హేసరుస్తు దేఖిరుపుచుదు ఈ సంచేషణ్ణు ఆశ్చర్షపన్నీయుత్తది. ఆభ్యాస నమములదేవి ఎంబుచు అందు ప్రజలితపాగిద్ద సామాన్యవాద హేసరు. రాజేంద్రజొల్లి కోంగాళ్లన పత్తియ హేసరూ పద్మలదేవి ఎంబుద్దు మేలి గెపనిషిద్దునే.

ఈ ఎల్ల జచ్చియింద కోంగాళ్లర వంశావాయన్న ఒిగి నిచూకిసిపుచుదు.

రాజేంద్రజొల్లి (తిథిది గంటా)

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రాజాధిరాజ

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రాజేంద్రజొల్లి II (పత్తి శ్రేష్ఠచురసి. తేది గంజా)

|
రాజాధింంజ || (పత్తి రుక్మిణీదేవి)

|
రాజేంద్ర స్తుత్యుకోంగాళ్ల (పత్తి పద్మలదేవి. తేది గంటా, గంటా)

|
విఎజోల్లికోంగాళ్ల గంభా

|
కోంగాళ్లరు

కోంగాళ్లరంతేయిఁ జంగాళ్లరు సప కోడగు జల్లీయ కేలుభాగగళన్ను ఆశుత్తద్దరు. మాలంబి రాసన (సం. 25) దల్లి జంగాళ్లరు జోల్లిరింద సోలిసల్పుప్రిందు ట్రైస్ రచన జాపిసిదంతి హేల్లుపాదరూ, కోడగు, రాసన మత్తు మేఘమారు జల్లీగళల్లి ఈ మనసేనగళపరు ఆకుత్తద్ద భాగగల్లను జోల్లిరు వామాడికోండిబుచు సమంజసవాద గాచే. ఇదునిగి తిలిద నొత్తుమొదిలసేయ జంగాళ్లన్నెనిజోల్లిసేయ ఆభిదానపన్ను హేందిద్దు రాజేంద్రజొల్లినాగిద్దానే. ప్రస్తుత ఈ సంప్రటదల్లి సేరపాగి వంచచపరిగి సేరిద క రాసనగాంద్రు, అపు

ಇತರ ವಂಶಾವಲಿ ಅಥವಾ ಆಕ್ರಮ ಕಾಲದ್ವಾರೆಗಳನ್ನು ಪ್ರಸರಿಸಿಸಲು ಸಹಾಯಕವಾಗಿಲ್ಲ. ಸಂಬಂಧಪ್ರಾಣದ ಕೆಲವು ದೇಸರುಗಳು ಮೂರು ದೀರ್ಘಕಾಲೀನ. ರಾಜನದ ಕಳ್ಳುಗಳು ಒದೆದಿರುವುದರಿಂದ ಅಲ್ಲಿದೆ ಆ ರಾಜನಗಳಲ್ಲಿ ಕಾಲಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಅಥವಾ ಇತರ ಯಾವ ಅವಶ್ಯಕವಾದ ವಿವರಗಳೂ ಸಂಸ್ಕೋರಣವಾಗಿ ನಿಗುವದಿಲ್ಲ.

ಸಂ. ಏ ಉದ್ದೇಶ ತುಂಡು ರಾಜನ. ಇದರಲ್ಲಿ ಸಮೂದಿಸಲಾದ ಮುದ್ರಾಮಂದಲೈಟ್‌ರೆ ಶ್ರಿಭೂಪದ್ಮಪುರ್ವಿರೇ ಚಂಗ ನೇ ಈ ಸಂಪೂರ್ಣದಲ್ಲಿ ಖಕ್ಕಾಗಿರುವ ಚಂಗಾಳ್ಳರಲ್ಲಿ ಪ್ರಫಮನು. ಗ್ರಾನೆಯ ರತನಾಸದ ಈ ರಾಜನದಲ್ಲಿ ಈತನ ಸಂಸ್ಕೋರಣವಾದ ದೇಸರಾಗಲೇ, ತೇವಿರು ವಿವರಗಳಾಗಲೇ ಲಭ್ಯವಿಲ್ಲ. ಶ್ರಿಭೂಪದ್ಮಪುರ್ವ ಎಂಬುದು ದೇಸರಿನ ಭಾಗವಾರದಿನ್ನರೆ ಬಿರುಗಾಗಿರುವುದು.

ಗ್ರಾನೆಯ ರತನಾಸದ ರಾಜನಗಳಲ್ಲಿ ಈ ಪಂಕತ ಮುನಿಪರಾದಿತ್ಯ, ಮಲ್ಲಿದೇವ ಮತ್ತು ಪರಿಪರೆದೇವ ಎಂಬ ಮುನರು ಪೂರುಂಡಲಿಕರ ದೇಸರಾಗಿಲ್ಲ. ಇದನ್ನರಿಂದ ಸಂಬಂಧಿಸಿದ ಸದ ಒಡೆದುಕೊಣಿದೆ. ಇದರಲ್ಲಿ ಮುನಿಪರಾದಿತ್ಯ ಎಂಬ ಈಸರು ಎರಡು ಸಲ ಖಕ್ಕಾಗಿರುತ್ತಿದೆ. ಒಮ್ಮೆ ಅದು ‘ಚಂಗಾಳ್ಳವ’ ಎಂಬ ದೇಸರಿನಾದನೆ ಕೂಡಿಕೊಣಿದೆ. ಈ ಮುನಿಪರಾದಿತ್ಯನು ಚಂಗಾಳ್ಳನಾಗಿರುವುದುಂದು, ಸಂದೇಹಾವಸ್ಥಾಪಾಗಿಯೇ ಉಂಟಾಗುವುದು. ಇಂ ಮತ್ತು ಇಂದೆಯು ರಾಜನಗಳೂ ಅಷ್ಟು. ಇವರಿಂದ ರಾಜನ ಮಲ್ಲಿದೇವ ಮತ್ತು ಪರಿಪರೆದೇವರು ಸಮೂದಿಸಲ್ಪಟ್ಟಿದ್ದಾರೆ. ಇವರು ಚಂಗಾಳ್ಳದೆಂದು ಅಭಿಪ್ರಾಯ ಪಡೆಲಾಗಿದೆ. ಮಲ್ಲಿದೇವನನ್ನು ಗ್ರಾಂನೆಯ ವರ್ಷಕರ ನಾರಾಜುಪುರದ ರಾಜನದಲ್ಲಿ (E.C., V. BI. 89) ಮುಕಾಮಂಡೇ ಕ್ರಾರ್ ಕುಲೋತ್ತುಂಗಳಿಗಲ್ಲ ಶ್ರೀ ವೀರಾಂಗಾಳ್ಳಸಂದು ಕರಿಯಿಲಾಗಿದೆ. ಈ ಸಂಪೂರ್ಣ ರಾಜನಗಳಲ್ಲಿ ಮಲ್ಲಿದೇವ ಮತ್ತು ಪರಿಪರೆದೇವರು ಹಿಂತೆಯಾಗಿ ಇರ್ಬಾಗಿ ಇರ್ಬಾಗಿ. ಗ್ರಾಂನೆಯ ವರ್ಷಕರ ರಾಜನದಲ್ಲಿ (ಸಂ. ೪೦) ಮೂತ್ರ ಪರಿಪರೆದೇವನೊಬ್ಬನೇ ಅಕ್ಕತ್ತಿದ್ದು ದಾಗಿ ರೇಳಿದೆ. ಇವರಿಂದ ಈತನು ಮಲ್ಲಿದೇವನ ಮಗನಾಗಿದ್ದು, ತಂದೆಯು ಅಳಕೆಯು ಕೊಂಡೆಯೇ ವರ್ಷಕರಲ್ಲಿ ಅವನೆನ್ನದನೇ ತಾನೂ ರಾಜ್ಯಾಳ್ಯಕ್ಕಿಳಿಗಿದೆ ತೀವೆತ್ತುದೆ. ಇಂದೆಯು ಈ ರಾಜನದಲ್ಲಿ ಇವನನ್ನು ಪರಿಪರೆದೇವ ಹೊಳೆದೇವ ಸೆಂದು ಕರಿಯಿಲಾಗಿದೆ. ತುಪ್ಪಿತನಾದ ಇಂದೆಯ ಸಂಬಂಧ ರಾಜನ ಸಹ ಬಂತರು ಈತನದೇ ಅಗರುಬಂತಾಗುತ್ತದೆ.

ಆಂ ವರ್ಷಕರ್ಗಳ ಸಂತರತ ಕ್ರಿ. ಚ. ಇಂಧಾಳನೆಯ ವರ್ಷಕರ ರಾಜನದಲ್ಲಿ ಈ ಮನಸನದ ಶ್ರೀಂತರಕರವನೆಂಬುಳ್ಳ ಸು ಕೊಡಿಗಿನಲ್ಲಿ ಆಳುತ್ತಿದ್ದು ದೂರ ಬೇರಲ್ಪ ನಿರುಮಂಗಲದ (ಸಂ. ೩೨) ರಾಜನದಲ್ಲಿ ಕಂಂಡಬಂತುತ್ತದೆ. ಈ ಸಂಪೂರ್ಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಚಂಗಾಳ್ಳ ಮನಸನದ ಕೊನೆಯೆಯ ಮಾಂಡಲಿಕಾರ್ವಿನಾಗಿ ಇದೆ. ಇವರಿಂದ ಅರು ರತನಾಸಗಳನ್ನು ಕಾಲ ಈ ಪ್ರಸ್ತಾವದಲ್ಲಿ ಅನೇಕ ರಾಜಕೆಯು ಬಂದಾಗಿ ಗಳಾದೂ, ಚಂಗಾಳ್ಳರು ಮೂತ್ರ ತಮ್ಮ ಸಾಮಂತ ಸಹವರಿನನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬಂದರೆಂಬುದು ಖಕ್ಕಾಗಿತ್ತುದೆ.

ಕೊಂಡುಳಿರು

ಕೊಂಡು ಜಿಳ್ಳೆಯಲ್ಲಿ ಮೊಂದುಳಿರುತ್ತಿರುವುದು ನಿಜನಾದರೂ ಅವರಿಗೆ ನೇರಿಸಾಗಿ ಸಂಬಂಧಿಸಿದ ರಾಜನಗಳು ಇಲ್ಲಿ ಅತಿ ವಿರಳ. ಸಿರಿತ ಗ್ರಾಮದಲ್ಲಿನ ಇಂದೆಯ ವಿರಗಲ್ಲಿನ ರಾಜನ ಅಸ್ತಿತ್ವಲ್ಲಿ ಒಂದು. ಗಳಿಜನೆಯ ವರ್ಷಕರ ಈ ರಾಜನ ಮೊಯಂತ್ರಿ ಭೂಜಬಳ ವೀರಬಲ್ಲಾಳದೇವ, ಅಂದರೆ ಇಮ್ಮೆ ಬಲಾಳಳದ್ದಂತೆ. ಸಿರಿತರದ ಮಲ್ಲಿಕಾಜುಸನ್ನಿಗೆ ನಿಡಿದ ದೀತಿಯ ಉತ್ತೇಜಿ ಇಡರಲ್ಲಿದೆ. ರಾಜನದ ಕೊನೆಯಲ್ಲಿ ‘ಶ್ರೀಮುಜಿತ್ತುರ್ಕುರಾವರು’ ಎಂಬ ಅಂತಿಕೆಪಡ್ಡೆ ಇದು ಆದ ಆರಜನ ಹೊರಕಾಗಿದೆ. ಸಿರಿಗಳುಮುಬಿಳುಕುಸಾಡಿನಲ್ಲಿತ್ತೆಂದು ಈ ರಾಜನದಿಂದ ತಿಳಿದುಬಂತೆ ಇದೆ. ಉತ್ತೇಜಿ ರಾಜನದಲ್ಲಿ ಅರಸನಿಗೆ ಸೇರಿದೆ. ಹೆಗ್ಡದಹ್ಯಾಯಲ್ಲಿರುವ ಈ ವಿರಗಲ್ಲಿನಲ್ಲಿ ಸಾಧಾರಣವಾಗಿ ಎಲ್ಲೂ ಕಂಡುಬಂತಂತೆ ಮೂರು ಅಂಕಣ ಗೆಳ್ಳಿದ್ದು, ವೀರಸು ಕಾಡುತ್ತಿರುವ, ಸ್ವರ್ಗಕ್ಕೆ ನಿರುತ್ತಿರುವ ಹಾಗೂ ಕ್ಷೇತ್ರಾಸದಲ್ಲಿ ಕುಲಿತಿರುವ, ದೃಕ್ಷಗಳಿದ್ದರೂ, ಪ್ರತಿ ಅಂಕಣದ ಸಮಾಂ ಸಹಿತ ಗಳು ಮೂತ್ರ ಇಡರಲ್ಲಿಲ್ಲ. ರಾಜನ ಸಾಮಾನ್ಯವಾಗಿ ಈ ಪ್ರತಿಗಳಿಲ್ಲಿರುತ್ತಿತ್ತು. ಆದರೆ ಇಡರಲ್ಲಿ ರಾಜನವನ್ನು ಕೆಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಕೊಂಡುಳಿರುತ್ತಾಗಿದೆ. ಆ ವಿಧದಲ್ಲಿ ಇರ್ಬಾಗಿ ಆರಜನವಾದ ವೀರಗಳು. ಮೊಯ್ಯಳ ಆರಜನಿಗೆ ಯಾದವ ಕುಲಾಂಗರಿದ್ದಿವುನೇ, ಸಾಮ್ಮಾಂತಿಕ ಜೂಡಾಮನೇ, ಮಲರಾಜರಾಜ, ಮಲಪರೋಳಿಗಂಡ, ಗಂಡೆಯೆರಂಡ, ಕಡನಪ್ಪಂಡ, ಅಸಾಯಾರುಕೂರ, ಲೋಕಾಂಗವೀರ, ಸಾಪಾರಸಿಧಿ, ಗಿರಿದ್ವಿರ್ಗಮಲ್ಲಿಸಂಬ ಬಿರುದುಗಳನೇ. ಇವು ಇಮ್ಮೆಡಿ ಬಲಾಳ ಇನಿಗೆ ಕೊಡ ಮಾಡಿದ ಬಿರುದುಗಳೇ. ರಾಜನದ ಕೊನೆಯ ಉದ್ದೇಶ ಇರಿಸುತ್ತಿರುವ ರಾಜನ ಅಂತರೆ ಸಾಲುನ್ನು ಇದ್ದು ಸಂಬಂಧಿಸಿದೆ. ರಾಜನ ಅಂತರೆಯ ಸಾಲನಲ್ಲಿ ಇದ್ದ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸಾಧಾರಣ ಇಂದ್ರಾಂಶ್ವದ ಅಂಶ ಮೂತ್ರ ಮೂತ್ರಿಯಾಗಿ ಇರ್ಬಾಗಿದೆ. ಅಂಶಿಂದ ಈ ರಾಜನ ಮಾತ್ರಿದ್ದುದು ಪಕ್ಕಿದ್ದುದು ಹಿಂತೆ ಎಂಬುದು ತಿಳಿಯಲಾಗಿದೆ. ಈ ರಾಜನಕ್ಕೂ ಮುಂಭಾಗದ ವಿಶ್ವರಾಜಿಗೂ ಏನಾದರೂ ಸಂಬಂಧವಿದೆಯೇ ಎಂಬುದನ್ನು ಸಹ ಈ ಸ್ತಿರ್ಯಾಲ್ಟಿ ಹೇಳಲಾಗಿದೆ. ಆದರೆ ಮೊಯ್ಯಳ ಇರ್ಬಾಗಿ ಇನ್ನುದಿನುವ ರಾಜನ ಕೊಂಡು ಜಿಳ್ಳೆಯಲ್ಲಿ ಇರ್ಬಾಗಿದೆ.

ನಂ. ಲಂ ಮತ್ತು ಉತ್ತರದೂ ಮುನ್ಮುಡಿ ಸರಣಿಯನಿಗೆ ಸೇರಿದ ವೀರಗಳುಗಳು. ಇವುಗಳಲ್ಲಿ ಹೇಳಲಾದ ವೀರರು ಕಹಿಗೋಡು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದವರು. ಶ್ರೀ. ಕ. ಱಾಜುಪರಾಳಿ ಬೀರಗಳನ್ನು ಪುಗ ಸೋಮ್ಯಾಯ್ಯನು ಬುಂಬಿಯ ನಾಯಕ ಮತ್ತು ದೂತ ಒಮ್ಮೆಯ್ಯಾಯ್ಯ ಸೋಮ್ಯಾ ಸೋಮ್ಯಾದಿ ಕಡನದಲ್ಲಿ ಪಾಲ್ಕೊಂಡಾಗೆ ಕಾಡಿ ಬಿಡ್ಡಿಸೆಂದು ಹೊದಲಾರು ರಾಸನ ಹೇಳುತ್ತದೆ. ಈ ವೀರಗಳನ್ನು ಮುಟಿದ ವೀರನ ಸೋದರನಾದ ನಾಯಿಗವುದ ಮತ್ತು ಮನಗಾದ ಸೋಮ್ಯಾ ಇವರು ಸ್ಥಾಪಿಸಿದರು. ಎರಡನೆಯ ರಾಸನದಲ್ಲಿನ ವೀರನು ಮಾರತಮ್ಮ. ತನ್ನ ಬಡೆಯನ ಕತ್ತುಗ್ರಹಿಂದಿಗೆ ಕಾದಿದಾಗ, ಇಂಳಾರಾಲ್ಲಿ, ಈತನು ಮರಿಷಬ್ಬನ ಪ್ರಿಯನು. ವೀರಗಳನ್ನು ಈತನ ಸೋದರ ಕಾಗೊ ಮತ್ತು ಕೂಡಿ ನಿಲ್ಲಿಸಿದರು.

ಇಗಡಿನೆಯ ಇನ್ನೊಂದು ರಾಸನ (ನಂ. ೬೫) ಸಹ ಹೊಯ್ಯಾಕ ಕೂಲದ್ದೇ ಆಗಿದೆ. ಆದರೆ ಇದರಲ್ಲಿ ಆರಕನ ಕೆಂಪು ಶೈವಾಷಾಧಿ. ರಾಯಕೆಪ್ಪಾಚಾರ್ಯನೆಂದು ಬಿರುಧಾಂಕಿತನಾದ ವಿಧಾಂಧರ ಬೂಕಿದೇವರಿನನು ಮರಣಿಸಿದೆ ಈನಯ ವನ್ನು ಈ ರಾಸನ ತಿಳಿಸುತ್ತದೆ.

ಬೋಽಧರಾವ ಭಾಗವತ್

ಸಾಲುದು ರಾಗೊ ಭಾಗಾನುಂದಲಗಳಲ್ಲಿ ದೂರಕೆಂಪ ಶ್ರೀ. ಕ. ಗಳನೆಯ ರಾಸನದ ಏರಡು ಶಿಲಾಶಾಸನಗಳು ಕುತ್ತಾವಲಕಾರಿಯಾಗಿವೆ. ಇಸಗಳಲ್ಲಿ ಖಂಪೆಗೋಗಳಾದ ಲಿಪಿ ರೂಪ, ಮಲಂಯಾಳಂ, ತಪ್ಪಿ ಟುಪ್ಪಿಗ್ಗ ಸಮೀಕ್ಷಣ ವಾಗಿದ್ದೆ, ಭಾವೇರಿಯ್ಯಾ ಸಹ ಕೆಲವು ವಿಚಿತ್ರವಾದ ಲಕ್ಷಣಗಳಿವೆ. ಪ್ರಮುಖವಾಗಿ ತಮೀಳು ಭಾವೇಯು ಈ ರಾಸನದಲ್ಲಿ ಮಲೆಯಾಕ ಮತ್ತು ತುಳು ಭಾವೇಯು ಕೆಲವು ಪದಗಳು ಸೇರಿದೆ. ಎರಡೂ ರಾಸನಗಳ ಅರೆಂಬ್ಬ ಭಾಗ ಸಂಷ್ಯಾತ ಭಾವೇಯಲ್ಲಿದೆ. ಪುರಿಸೋತ್ತಮ ಪಣದಿಗೆ ಸೇರಿದ ಅವಿಧಾಯ್ಯಾಪ್ತಿಪ್ರಾರ್ಥಕರಿಂಬ ಗುರುಗಳ ಶಿಷ್ಯನಾದ ಬೋಽಧರಾವಪಭಾಗರ್ ಎಂಬ ಅರಸನೊಬ್ಬನು ಮಾಡಿದ ದಾಸಗಳ ಉಲ್ಲೇಖ ಇವುಗಳಲ್ಲಿದೆ. ಈ ಅರಸನು ಯಾರು ಎಂಬುದನ್ನು ಶೈವಾಷಾಧಿಲ್ಲ.

ಸುವರಾಂಗಿ ಒಂದೇ ಶಿರಸಾಗಿರುವ ಈ ರಾಸನಗಳಲ್ಲಿ ನೋಡಲನೆಯದು (ನಂ. ೭೦) ಪಾಲಿಯೂರ್ ಮಹಾದೇವನಿಗೆ ವಿಶ್ವಾಸ್ತಿತ್ಯಾಯನ್ನು ಕುರಿತಾದ್ದಂತು. ಈ ರಾಸನವನ್ನು ಸರಣ್ಯಾಸ್ತಿಸುವ ಮೊತ್ತೆ ಶ್ರೀಸ್ಯೇಷ್ವಾಸ್ತಿಪ್ರಾರ್ಥಿ, ವಲಂಜಯಿರ್ ಪರ್ವತಕು (ದಾವಿನೊಂದು ದೇಶ ಅಥವಾ ದಾವಿನಂತಹ ನಾಗಿಗೆ ಸೇರಿದವರಿಂದು ದೇಶಲಾದ ಸಾವಿರ ಅರುಧಾವಾರಿಗಳು (ಪದಗಿಡಿಷ್ಟ ಪಲಾಯಿರವರ್) ಮತ್ತು ಭಾರತ್ಯಾಣರು ಇವರಾಗಿದೆ ಎಂದು ರಾಸನದಲ್ಲಿ ಹೇಳಿದೆ. ದಾವಿನೊಂದು ದೇಶ (ಅಥವಾ ನಾಡು)ಗಳಾವಾಸ ಎಂಬುದನ್ನು ವಿವರಿಸಿಲ್ಲ ಅಗಸೆಯ ರಾಸನದಲ್ಲಿ ಶೇಂದಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಲವು ಜ್ಯೋತಿಷ ವಿವರಗಳನ್ನು ಕೂಡಲಾಗಿದೆಯಾದರೂ ನಿರ್ದಿಷ್ಟ ನಾದ ಕಾಲನಿಂಜಾರುಕ್ಕೆ ಆಪ್ತ ಸಾಲಬ್ರ. ಸಾಲುದು ರಾಸನ ಪುಟ್ಟಿಡಬಳತ್ತ ಈ ರಾಸನ ದುಪ್ಪಿಗೆದೆಯಿಂದು ಶೇಂದಿತ್ತದೆ. ಈ ರಾಸನದ ಮೂಲವನ್ನು ನೋಡುತ್ತಾನ್ನು ಪಟ್ಟಿಗೆ ಮೇಲೆ ಕೆತ್ತಲಾಗಿತ್ತೇಂದು ಹೇಳಿದೆಯಾದರೂ ಆ ತಾಮ್ರಪಟ್ಟಿಗಳು ಲಭ್ಯವಾಗಿಲ್ಲ. ಚೋಡಿರೂಪವನೆಂದಿಗೆ ಇನ್ನೊಂದು ಕೆಲವು ಕೊಡಿ ದೃಷ್ಟಿಯನ್ನು ನಿರ್ದಿಷ್ಟಿಂತೆ ಕೆಂಬುರುತ್ತದೆ. ಆದರೆ ಈ ಇತರರು ಯೆಸರು ಇತ್ಯಾದಿ ವಿವರಗಳನ್ನು ಕೂಟಿಲ್ಲ. ದೃಷ್ಟಿಯನ್ನು ಕಾವೇರಿ ಸದಿಯ ಹುಟ್ಟುವ ವಿವರ ಸ್ಥಳದಲ್ಲಿನ ಭಾಗಾನುಂದಲ್ಲಿ ದಾವಿದೆಯಾಗಿದೆ.

ಮೇಲ್ಮೈಂಡಿ ಕುನ್ನಿಯರಿನನು ನಾದನ್ನಾಳ್ಕುತ್ತಿದ್ದನೆಂದು ಇದರಲ್ಲಿ ಹೇಳಿದೆ. ಈ ನಾಡು ಯಾವುದೋ ತಿಳಿಯದು. ದೇವರಿಗೆ ಇರ್ಜಿಸಬೇಕಾದ ಪಷ್ಟುಗಳ ವಿವರಕ್ಕೆಯನ್ನು ಇದರಲ್ಲಿ ಕೊಟ್ಟಿರುವದಭಿಲ್ಲ, ಆದನ್ನು ಖಾವೇಕ್ಕಿಸಿದರಿಗೆ ವಿಧಿಸಬೇಕಾದ ದಂಡಗಳನ್ನೂ ಸೂಚಿಸಿದೆ. ದೇವಾಲಿಯವನ್ನು ವರ್ಳಂಜಯಿರ್ ಮತ್ತು ಅರುಧಾವಾರಿಗಳಾದ ಸಾವಿರ ಇವರು ರಕ್ಷಣೆಬೇಕು; ಈ ದಾಖಲೆಯಲ್ಲಿ ಶೈಕ್ಷಿಪ್ರಯೋಗಿರುವ ಸೋಮ್ಯಾ ವಿವರಗಳಿಗೆಲ್ಲ ವಿಚಾರಿಸೆಯಲ್ಲಿರುವ ವಾಖಲೆಯ ಗ್ರಂಥ ಮತ್ತು ತಾಮ್ರಪಟ್ಟಿಗಳನ್ನು ಸ್ನೇಹಿತೆಯಿಂದೂ ಹೇಳಿದೆ. ರಾಸನವನ್ನು ಪಕ್ಷಣಲ್ಲಿ ಅಯಾರಾ (ಉಕಾರಿ) ಬರಿದನು.

ಈಗನ ಭಾಗಂಡ್ಯಾರಾಲಯದ ಬಳಗಡಿ ನಾಲ್ಕು ಸ್ಥಳಗಳಿಗಳಿವೆ. ಇಸಗಳಲ್ಲಿ ಭಾಗಂಡ್ಯಾರ, ವಿಸ್ತು, ಸುಬ್ರಹ್ಮಣ್ಯ ಮತ್ತು ಗಳಿಂಬಿಯ ವಿಗ್ರಹಗಳಿವೆ. ದಾರ್ಶಿವಿಡ್ಯೆಲಿಯ ಈ ದೇವಾಲಿಯ ಕಗ್ಗಲ್ಲಿನಿಂದ ಕಟ್ಟಿಲ್ಲಿಟ್ಟಿದ್ದೆ, ಮೊದಲೋದೆಗಳಲ್ಲಿ ಅರೆಂಬಿಗಳೂ, ನಾದಗಳೂ ಇವೆ. ಪಾಡಿ ಗ್ರಾಮದಲ್ಲಿರುವ ದೇವಾಲಿಯವನ್ನು ಇದು ಬಹುಪಟ್ಟಿಗೆ ಮೇಲುತ್ತದೆ.

ಸುವಿವರಾದಿತ್ಯ ಗೋಕುಲ ದೇವರಾಸ

ಇನೆಯ ರಾಸನದಲ್ಲಿ ಇನ್ನೊಬ್ಬ ಸ್ಥಳೀಯ ಪ್ರಮುಖನು ಉಲ್ಲೇಖಿಸಿದೆ. ಈ ರಾಸನದಲ್ಲಿ ಶೇಂದಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ರಕ್ಷಣೆ ಸಂಪತ್ತರಿನನ್ನು ನಾತ್ರ ತಿಳಿಸಲಾಗಿದೆ. ಇತರ ವಿವರಗಳನ್ನು ಕೊಟ್ಟಿಲ್ಲ. ಲಿಪಿ ಸ್ವರೂಪದ ಅಧಾರದ ಹೇಳೆ ಇದು ಇನೆಯ ಕರ್ತವ್ಯ ರಾಸನಕ್ಕೆ ಸೇರಿದ ರಾಸನಕ್ಕೆಯ ನಿರ್ವರ್ತಿಸಬಾಗಾದ ಕಾರಣ ರಾಸನದಲ್ಲಿ ಹೇಳಿರುವ ರಕ್ಷಣೆ ಸಂಪತ್ತರವು ಶ್ರೀ. ಕ. ಗಳಿಂಬಿ ಸರಿಯಾಗಿಂಬಹುದು. ವೀರಮುನಿವರಾದಿತ್ಯ ಗೋಕೂಕದೇವರಿನೆಂಬ ದೇಸರ್ಜ್ಞ ಇವನು ಒಬ್ಬ ಮಹಾ

ಮುಂದೆ ಈತ್ತರನಾಗಿದ್ದನು. ಇವನ್ನನ್ನು ಜಲಾಟು ವಿಭಾಗ, ಭಲದಂಕರಾಮ, ಸಹ್ಯರಾಯಸಂಪರ್ಕಾ, ತಿಪಜ್ಞರುದಿರ, ಮರೀಚೋಕ್ಕರ ಕಾವ ಎಂಬಿದಾಗಿ ರಾಜನಷ್ಟಿಲ್ಲ ಪರೀಕ್ಷಾಗಿದೆ. ಈ ರಾಜನವು ಯಿತರಾಚಿ ಎಂಬಲ್ಲಿ ನಡೆದ ಗೋಗ್ರಹಣದಲ್ಲಿ ಮಡಿದ ವೀರನಿಗೆ ಸಂಬಂಧಿಸಿದುದು. ಈ ವೀರಗಳ್ಲಿನ ಉಲ್ಲಾಸಿ ಗ್ರಾಮವೇ ಅಂದಿನ ಯಿತರಾಚಿ ಅಗಬೆಯಾದು.

ಇದೇ ಕಾಲಕ್ಕೆ ಸೇರಿದ ನಂ. ಇತನೆಯ ರಾಜನಷ್ಟಿಲ್ಲ ಹೊರಿನ ಮುಸಿವರಾದಿತ್ಯನೆಂಬುವನ ಉಲ್ಲೇಖಿಸಿದೆ. ಅದರೆ, ಈ ರಾಜನವು ಬಹುಮಟ್ಟಿಗೆ ಭಿನ್ನವಾಗಿರುವರಿಂದ, ರಾಜನವನ್ನು ಪೂರ್ವಿಕಯಾಗಿ ಮತ್ತು ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ಆರ್ಥವಾದಲು ಸಾಫ್ಟ್ವೆಲ್ಲಿವಾಗಿದೆ.

ಈ ಮುಸಿವರಾದಿತ್ಯನಿಗೂ, ಶ್ರೀ.ಕ. ಇತ್ಯಾರ (ನಂ. ೪೦) ರಾಜನಷ್ಟಿಲ್ಲ ದೇಳಿಲಾಂದ ಮುಸಿವರಾದಿತ್ಯ ನಾಡಿಗೂ ಸಂಬಂಧ ವಿಧಿರುಹುದು. ಈ ಮುಸಿವರಾದಿತ್ಯನಾಡು ಕೊಡಗು ಜಿಲ್ಲೆಯಲ್ಲಿಯಿದು ಸುಸ್ವಾಸ್. ವಿವಿಧ ನಾಡಣಿಗಳ್ಲಿಂದಾದ ಮುಸಿವರಾದಿತ್ಯನಾಗಿ ಸೇರಿದ ಮಲ್ಲಿಕಾಚುರು ಎಂಬುವನು ಇತರರೊಡಗೂಡಿ ಮುಳ್ಳಿರು ಕೋಟಿಯನ್ನು ಮುತ್ತಿದೆ ಈ ರಾಜನ ಹೇಳುತ್ತದೆ.

ವಿಜಯನಗರ

ವಿಜಯನಗರದ ಅರಸರಿಗೆ ಸೇರಬಾಗಿ ಸಂಬಂಧಿಸುವ ಶಾಸನಗಳು ನಾಯಕೆ ಕಂಡುಬಂದಿಲ್ಲವಾದರೂ, ಕೊಡಗು ಜಿಲ್ಲೆಯು ಅವರೆ ಅಧಿಕಾರ ಮತ್ತು ಪ್ರಭಾವಕ್ಕೆ ಇಂಬಿಲ್ಲ ಕ್ಷೇತ್ರಾಂತಿಕ ಮುಸಿವರಾದಿತ್ಯ ನಾಡಿಗೂ ಸಂಬಂಧಿಸಿದಿರುಹುದು. ಈ ಮುಸಿವರಾದಿತ್ಯನಾಡು ಕೊಡಗು ಜಿಲ್ಲೆಯಲ್ಲಿಯಿದು ಸುಸ್ವಾಸ್. ಮುಕ್ಕಾರಿನ ಬದಿಗಳ ಅವರಿಂದಲ್ಲಿರುವ ಶ್ರೀ.ಕ. ಇತ್ಯಾರಿನ ಯರ್ಕಾದ ರಾಜನಾಡು ತನ್ನ ತಾರಿಯ ಸ್ವೇಚ್ಛಾರೆಯಿಲ್ಲ ಪ್ರಣಾಶವಾಗಿ ನಿರ್ದಿಷ್ಟ ದತ್ತಿಯ ವರಯವನ್ನು ಮೂಲ ದಾಖಲೆಗಳಿಂದ ಓದಿಸಿ ತಿಳಿದ ಇಮ್ಮುದಿ ದರಿದರನು ಅದನ್ನು ಪ್ರಸರಿಸುತ್ತಿದ್ದಿದೆ. ನೀಂಕಾಜಡಿ ನಾಯಕನೆಂಬ ಅಧಿಕಾರಿಯ ಧೈರ್ಯ, ಸಾಂಕೇತಿಕ ಮತ್ತು ಸಂಸ್ಕಾರದ ಕ್ಷೇತ್ರದಲ್ಲಿ ತಿಳಿದ ದೊರೆಯು ನೆಚ್ಚಿಗೆಯಾಗಿ ಅವನಿಗೆ ಮುಳ್ಳಿರು ನಾಡನ್ನು ನಿರ್ದಿಷ್ಟಿಸು; ಕೆಂಪುಸರ್ವತ್ವ ಮತ್ತು ಕಾರ್ಯೋದು ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಾನಿಗೆ ಭಿನ್ನವಾಪ್ತರ ಮತ್ತು ಆಳ್ಳಾಂಗವುರೆಗಳಿಂದು ನಾವಕರಣ ಮಾಡಿ ಪಾರ್ಶ್ವನಾಥ ದೇವರಿಗೆ ದಾನವಾಡಿಸುವ ಎಂಬ ವಿಷಯಗಳನ್ನೂ ಲಗ್ಗಿಸಿಂದಿದೆ.

ಬೀಳುರು ನಾಯಕರು

ಅಲ್ಲ, ಇಲ್ಲ ಮತ್ತು ಇನ್ನೆಯ ರಾಜನಗಳು ಬೀಳುರು ನಾಯಕರೆ ಕಾಲಕ್ಕೆ ಸೇರುತ್ತದೆ. ಇತನೆಯ ತಾಮ್ರಾಜಾನದ ಕಾಲ ಶ್ರೀ.ಕ. ಇತ್ಯಾರ. ನಾಲ್ಕುನೆಯ ಕೃಷ್ಣಪ್ರಸಾರುಕನು ಯೋಗಸ್ಯೇಯ ಎಂಬ ಬ್ರಹ್ಮಾಣಿಗೆ ಒಿರುಮನದಿಲ್ಲ ಮತ್ತು ಕೃಷ್ಣಪ್ರಸಾರು ಗ್ರಾಮಗಳನ್ನು ದಾನವಾಗಿ ನಿರ್ದಿಷ್ಟ ವರಯವನ್ನು ಮೂಲ ದಾಖಲೆಗಳಿಂದ ಓದಿಸಿ ತಿಳಿದ ಇಮ್ಮುದಿ ದರಿದರನು ಅದನ್ನು ಪ್ರಸರಿಸುತ್ತಿದ್ದಿದೆ. ಕೃಷ್ಣಪ್ರಸಾರ ಅರಕಳ್ಳೀದು ನೀಡಿದೆ ತಂಗನಾಡಿನ ನಿಗುಂದ ಸ್ಥಳಕ್ಕೆ ಸೇರಿತ್ತು. ರಾಜನಷ್ಟಿಲ್ಲ ಬೀಳುರು ಈ ನಾಯಕರು ಯರ್ಕ—ಕೃಷ್ಣಪ್ರಸಾಯಕನು ವಂಶದ ಕ್ಷೇತ್ರದಲ್ಲಿ ನಿರ್ದಿಷ್ಟಿನ್ನು ಅವನಿಗೆ ಬೀಳುರು ನಿರ್ಮಿಸಿದೆಂದೂ ಹೇಳಿತ್ತಾಗಿದೆ. ನಾಲ್ಕುನೆಯ ಕೃಷ್ಣಪ್ರಸಾರುಕನು ಮುಪ್ಪಿ ಹಿಂಕಣಾದಿನ ನಾಯಕನ ಮೊಮ್ಮೆಗು. ಭಾಸನದ ಕೊನೆಯಲ್ಲಿ “ಶ್ರೀಕೃಷ್ಣ” ಎಂದು ಈ ನಾಯಕನ ಹಸ್ತಕ್ಷೇತ್ರವಿದೆ.

ಇನ್ನೆಯ ರಾಜನದಿದ ಬೀಳುರು ನಾಯಕನಾಡ ಕೃಷ್ಣಪ್ರಸಾರುಕನು ಕೃಷ್ಣಪ್ರಸಾರು ನಿರ್ವಹಿಸಿದೆ ಮುಂದುವರ್ತಿಗೆ ಗ್ರಾಮವನ್ನು ಕೃಷ್ಣಪ್ರಸಾರಣವಿಂದು ದತ್ತಿ ನಿರ್ದಿಷ್ಟಿನ್ನು ತಿಳಿದುಬುತ್ತದೆ. ಸಂಸ್ಕಾರಕ್ಕೆ ಮಾಡಲಿರುವ, ಲಂಬಿಯ ಕತಪಾನಕ್ಕೆ ಸೇರಬಹುದಾದೆ, ಈ ರಾಜನವು ನಿರ್ದಿಷ್ಟ ಕೃಷ್ಣಪ್ರಸಾರುಕನದೆಂದು ಹೇಳಬಹುದು. ಕೊನೆಯ ಕ್ಷೇತ್ರಕ್ಕೆ ಅನ್ವಯಿಸಿ. “ಯಾವ ಕಾರಣಕಾರ್ಯ ಇದನ್ನು ಕೊಡಲಾಯಿತೆಂದು ಕೇಳಿದರೆ” ಎಂಬ ಪ್ರಶ್ನೆಯಿಂದಿಗೆ ಆರಂಭವಾಗಿವೆ ಈ ತ್ಯಾಗೀಕ ಧಳಿ ನೇ ಅಲ್ಲಿಗೇ ಸಿಂತಾಚಿಕಿತ್ಸೆ. ಕೃಷ್ಣಪ್ರಸಾರಿಗಿನ ನಾಯಕನ ಮತ್ತು ಮುಮ್ಮಿ ಕೃಷ್ಣಪ್ರಸಾರುಕನ ಮೊಮ್ಮೆಗು.

ಮಾಲಂಬಿಯಲ್ಲಿರುವ ಇನ್ನೆಯ ರಾಜನದ ಕಾಲ ಶ್ರೀ.ಕ. ಇತ್ಯಾರ. ಇದೇ ಕೃಷ್ಣಪ್ರಸಾರುಕನು ಮಾಲಂಬಿಯ ರಾಜೀಗಾದಿನಿಗೆ ಗ್ರಾಮ ಕಂಡಾಯವನ್ನು ದತ್ತಿಯಿಟ್ಟಿ ವರಯವನ್ನು ತಿಳಿಸುತ್ತದೆ.

ಮೇಲೆ ಹೇಳಿದ ರಾಜನಗಳ ಕೊಡಗು ಜಿಲ್ಲೆಯ ಕೇಳವು ಭಾಗಗಳು ಶ್ರೀ.ಕ. ಇತ್ಯಾರಿ ರಾಜನದಲ್ಲಿ ಬೀಳುರು ನಾಯಕರ ಅಧಿನಕ್ಷೇತ್ರಪಟ್ಟಿದ್ದೆಂಬುದನ್ನು ಸೂಚಿಸುತ್ತವೆ.

ಕೊಡಗಿನ ರಾಜು

ಕೊಡಗಿನ ರಾಜರು ತಾವು ಜಂಪ್ರವರ್ತ, ಭಾರತ್ಯಾಜ್‌ಗೇಳಿತ್ತು, ಅಶ್ವಲಾಯನ ಸೂತ್ರ, ಮುಕ್ತಾಚೀಗೆ ಸೇರಿದವರೆಂದೂ, ವಿರೆಪ್ಪಿನಮತಾನುಯಾಯಿಗೆಂದೂ ಹೇಳಿಕೊಂಡು ತಾರೆ. ಇವರೆ ನೊದಲ ರಾಸಗಳಲ್ಲಿ (ಲುನ. ಸು. ಶ. ಇ. ಇ. ಇ. ಇ. ಇತ್ಯಾದಿ) ಮುಕ್ತಾಚೀಗೆ ಬಳಲು ಬುಕ್ಕಭಾನುಕಾಧಾಯ ಎಂದಿದೆ. ಕೊಡಗಿನ ರಾಜರಿಗೆ ರಾಜಧಾರಾಜ, ರಾಜವರಮೇಷ್ಪರ, ಪ್ರಾಧಿಕರ್ತಾವ, ಅವು ತಿಮ್ಮ ವೀರರಾಜವತ್ ಮತ್ತು ಕೊಡಗಿನ ಸಂಖ್ಯಾನ್ದದ ಶ್ರೀರತ್ನಸಿಂಹಾಸನಾದಾಢ ಎಂಬ ಬಿಂದುಗಳಿಂದ್ದುವೆ. ಇನ್ನುಡಿ ಲಿಂಗರಾಜೆಂಪ್ರವಡಿಯ ಮತ್ತು ಇಮ್ಮಡಿ ವೀರರಾಜೆಂಪ್ರವಡಿಯರ ಕಾಲದ ಕೆಲವು ರಾಸಗಳಲ್ಲಿ (೧, ೮, ೧೧ ಇತ್ಯಾದಿ) ಕ್ಷೇತ್ರದ ಮಧ್ಯಪರಿಭೂತಪೂರ್ವಾಸನಪುಸ್ತಿಗಳಿಂದಿರುತ್ತಿರುತ್ತದೆ. ಅಶ್ವತಿಮಪ್ರತಾಪಸ್ತಕಾಶಪ್ರಸಿದ್ಧ ಮಾತಾಂಂದಂಡಂಳ, ಅವಿಂದಿಲಾಂಧಿಪ್ಪೆಫ್ರಾನ್ವಸ್ಯೇತ, ಸಕಲಿಗಿಂತರಾಲವಿನ್ಮೈತ್ತು ಮನಮಾನಕೇತಿಸ್ತಪ್ರಾಣಿತ, ಸಮಸ್ತ ಪ್ರತಿಕ್ಷೇತಾಜಾಧಾರಮಾರ್ವಾರ್ಥಾರೀಯಾಧಿಕ್ಷಿತ ದ ರಾಗಾಂಗ ಮಹಾರಾಜ ಎಂಬ ಬಿಂದುಗಳೊಂದು ಕಂಡುಬಿಯತ್ತುವೆ.

ଏ ଅର୍ଥରୁ ମୋଦିଲୁ କାହାରେଇବିଂଦରେ ରାଜ୍ୟାଳ୍ୟକୁ ଦୟ ଦିଲିବୁ, ତପରମ୍ପୁ ହାତେର ରାଜୀରିଦେ କରିଯିଲାଯିବା; ନଶକ ଜଵର ମୁଖ୍ୟମ୍ଭୟ କହିଲା ମୁଦକେରିଗିଲା ବଦାଲାଯିବିଦରୁ, ଆଲ୍ଲିଙ୍କ ଆଜିଦ ରାଜ୍ୟର କଳାକାରୀଙ୍କ ପରମାନନ୍ଦ ପାଇଲାକିମାନଙ୍କରେ କାହାରେଇବିଂଦରେ ରାଜ୍ୟାଳ୍ୟକୁ ଦୟ ଦିଲିବୁ କହିଲା କରିଦୁକୁଣ୍ଡିଲାରୀ.

ಉವರ ಮೊದಲನ ರಾಸನಗಳಲ್ಲಿನ ತೇವಿಗಳು ಸಾಮಾನ್ಯವಾಗಿ ರಾಲಿವಾಕನ ರಕ್ತದಲ್ಲಿವೆ; ಅದರೆ, ಅನುಂತರದೆ ರಾಸನ ಗಳಲ್ಲಿ ರಕ್ತಪರ ನುತ್ತು ಕಲಿಯುಗ ಪರಿಗಳಿರೆತನ್ನು ಹೊಂತಿಯಾಗಿ ನಮ್ಮದಿನಿದಿ. ಇಮ್ಮುತ್ತಿ ಲಿಂಗರಾಜನ ಕಾಲದಿಂದ ಆರಂಭಿಸಿ ಇವರ ರಾಸನಗಳಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ ನೀಡುವ ಕಾಲದ ವಿವರಗೊಂಡಿಗೆ ಕಲಿಯುಗದಲ್ಲಿ ನಿರೀಕ್ಷಣಾದ ದಿನನ್ನು ತಿಳಿಸುವ ಶಂಕ್ವಾ ಒಂದು ವೈಶಿಕ್ಯ ವ್ಯವಸ್ಥೆ ಕಾಣುತ್ತೇನೆ. ಖಾದ್ಯವರ್ಣಗೆ : ಇ ಮತ್ತು ಗಳನ್ನು ರಾಸನಗಳು ಓಂಕಾರೇಶ್ವರ ದೇವಾಲಯದ ನಿರ್ಮಾಣಕಾರ್ಯ-ಸ್ವರೂಪ ಇರುತ್ತಿರುತ್ತಾಗೆಯೇ ಕಲಿದಿನದಂದು ಅರಂಭವಾಗಿ, ಇರುತ್ತಿರುತ್ತಾಗೆಯೇ ಕಲಿದಿನದಂದು ವ್ರೋಣಗೊಂಡಿತೆಂದು ಹೇಳುತ್ತುವೆ. ಅನೇಕು ರಾಸನನ್ನ ಪುಡಿಕೆರಿಯಲ್ಲಿ ಅರಮಾಸೆಯ ನಿರ್ಮಾಣಕಾರ್ಯವು ಇರುತ್ತಿರುತ್ತಾಗೆಯೇ ಕಲಿದಿನದಂದು ಪೂರಂಭವಾಗಿ, ಇರುತ್ತಿರುತ್ತಾಗೆಯೇ ಕಲಿದಿನದಂದು ಪೂರಿಸಿತೆಂಬ ತಿಳಿಸುತ್ತದೆ.

ಇದುವರೆಗೆ ಹೊಲಿಕೆನ ಕೈಯಡಿಗಿರ ಅರಸರ ರಾಜನಗಳಲ್ಲಿ ಅತಿಪ್ರಾಚಿಸಬಾಹುದಂದು ಕ್ರಿ.ಶ. ಒಟ್ಟಿಂದಂತೆ ಫೆಬ್ರವರಿ ಇಂದಿನ ತಾರೀಕೆನದು (ನಂ. ೪೦). ಈ ರಾಜನನು ಮಾಲೀರ ವಿರಪ್ಪದೆಯೆಯು ಕುದುರುವದ ಮಂಜುನಾಥನೇವರಿಗೆ ವಿಧಿ ಸೇವೆಗಳಿಗೆಂದು ನಿಡಲುದ ದ್ವಿತೀಯನ್ನು ನಿಡಿಸಿಕೊಂಡಿದೆ. ಕ್ರಿ.ಶ. ಒಟ್ಟಿಂದಂತೆ ಗಳಿಗೆ ರವರಿಗೆ ಅಳಿದ ಮೊದಲನೇಯ ಮುದ್ದು ರಾಜನ ಮಂಗನಾದ ಲೋಡ್ ವಿರಪ್ಪನ್ನು ಶಾಸನೋತ್ತಮ ವಿರಪ್ಪದೆಯು. ಇವನೆ ತರಲೆರೂದ ಮುದ್ದು ರಾಜನು ಗಳಾರ್ಥಿಯೇ ತನ್ನ ರಾಜಧಾನಿಯನ್ನು ಮಡಿಕೆರಿಗೆ ಬದಲಾಯಿಸಿದೆನಂದು ರಂಜೆಂದ್ರಸ್ತಾಪೆಯಲ್ಲಿ ಹೇಳಿದ್ದು, ಈತನೂ ಅಲ್ಲಿಂದಕೇ ಅಳುತ್ತಿದ್ದರೂ ಈ ಶಾಸನದಲ್ಲಿ ಇವನನ್ನು ಯಾಲೀರ ವಿರಪ್ಪ ಹೊಡಿಯನೆಂದೇ ಸಂಭೋಧಿಸಲಾಗಿದೆ. ಈ ಅರಸನು ಹಗ್ಗಡಕ್ಕಾಗಿ, ಶಿರಂಗಾಲ ಮತ್ತು ಖಾಖರ್ಯಗಳಿಗೆ ಸಳ್ಳುವ ಇವುತ್ತೀರುಂಬತ್ತು ಖಾಪಗಾಮಗಳನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿ ದತ್ತಿ ನಿರ್ದಿಷ್ಟಿಸಿದೆ ಶಾಸನವು ತಿಳಿಸುತ್ತದೆ. ಹಗ್ಗಡಕ್ಕಾಗಿಯಿಂದ ಸುಮಾರು ಒಂದು ಕೆಲ್ಲೋವಿನಾಟ್‌ರೋ ಮಾರದಲ್ಲಿನ ಕಳಿವೆ ಎಂಬ ಗ್ರಾಮವೇ ಒಂದಿನ ಕುದುರುವಾಗಿರುವೆಕೆಂದು ತೋರುತ್ತದೆ. ಇಲ್ಲಿ ಪಾವತ್ರ್ಯಕ್ಕೆ ದೇಸರಾದ ಪೂರ್ಣಿನ ತಿಳಾಲಯವುಜ್ಞಾನಿದಿದೆ. ಇಗನೇಯ ರಾಜನಗಳ್ಲಿ ಕೂಲಿದ ನಿರ್ದೇಶಪೂರ್ವದಿಂದ ರೂ ಅದು ಒಂದಿನ ರಾಜನವ ಕಾಲಕ್ಕೆ ಸೆರುತ್ತದೆ. ಈ ರಾಜನದ ಕೇಗೆ ಕೆತ್ತಿರುವ ಶ್ರೀಮಾಲ ಮತ್ತು ದಮಂಗಳನ್ನು ಕುದುರುವದ ಮಂಜುನಾಥಸ್ವಾಮಿರುವರ ಸಂಕೀರ್ತಗಳಿಂದ ಕರೆಯಲಾಗಿದೆ. ಇಂನೆಯ ರಾಜನದ ಕೇಳಭಾಗದಲ್ಲಿರುವ ಈ ಸಂಕೀರ್ತಗಳನ್ನು ಕೆತ್ತಲಾಗಿದೆ.

ಇಂನೇಯ ಶಾಸನವೇ ದೊಡ್ಡ ವೀರಪ್ಪನು ಕಾಲದ ಅತಿ ಪ್ರಾಚೀನ ಶಾಸನವಾದರೂ, ಇನ್ನೇಯ ಶಾಸನದಲ್ಲಿ ಕ್ರಿ. ಕ.

ಒಳ್ಳಿತರಲ್ಲಿಯೇ ಅವನು ದತ್ತಿಯೋಂದನ್ನು ನೀಡಿದ್ದ ಉಲ್ಲೇಖ ಕಂಡುಬಂತ್ತು. ಒಂದನೆಯ ವೀರರಾಜೇಂದ್ರ ಪಡೆಯುನ ಈ ತಾಮು ರಾಸಸದಲ್ಲಿ ಒಂದೆ ತನ್ನ ಹಿರಿಯ ಆಜ್ಯ ಯುನಿಪರಾದ ದೊಡ್ಡ ವೀರಪ್ಪನಿದೆಯರು ಯಂತೂ ರಾಸಾರಿನ ಸಮಾಪದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಒಳ್ಳಿತರಲ್ಲಿ ಕೊಟ್ಟಿದ್ದ ಎರಡು ಗ್ರಾಹಗಳ ದತ್ತಿಯನ್ನು ವೀರರಾಜೇಂದ್ರ ಪಡೆಯಿರು (I) ಈ ರಾಸಸದ ಮೂಲಕ ಜೀವೇಶ್ವಾರಾಧಾರ ಹಾಂಡಿದರ್ದಂ ಹೇಳಿದೆ. ಅಭಿಪ್ರಾಯವನ್ನು ದೊಡ್ಡವಿರೆಪ್ಪನಿಂದ ಸ್ಥಾಪಿತವಾದ ಪಾಗ್ನಾ ರಾಸದತ್ತಿಗಳನ್ನು ಪಡೆದ ಒಂದು ಪ್ರಮುಖ ವೀರಪ್ರೀಪ ಮರ. ಈ ಮರವು ಅತ್ಯಂತ ಸಂಪರಿಸಾದ ಕರೀವ ಪ್ರದೇಶದಲ್ಲಿ: ಇದರ ಪಕ್ಕದಲ್ಲಿ ಸಿದ್ದಿಂದ ಒಂದೆಂಬು ಚಿಕ್ಕ ರ್ಯಾಂಬಿಂದು ಧೂಮು ಕುತ್ತುದೆ.

ಮಾದಾಪುರದಲ್ಲಿ ಒಂದನೆಯ ಲಿಂಗರಾಜೇಂದ್ರನ ಪಾರಿಷಿವಯವನ್ನು ತಿಳಿಸುವ ಎರಡು ರಾಸಗಳು ನಮಗೆ ದೊರೆಯುತ್ತವೆ. ಇನೆಯ ರಾಸಸವು ಈತನ ಸಮಾಧಿಯ ಗುಡಿಯ ಶಿಶರದ ಮೇಲಿನ ಕಲರಕ್ಕೆ ಸೇರಿಸಿದ ಲೋಕದ ಧ್ವಜದ ಮೇಲಿದೆ. ಇದರ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಪ್ರತಿತ್ವಾಕಾರದ ರಾಜಮುದ್ರೆಯಲ್ಲಿ 'ವ' ಎಂಬ ಅಕ್ಷರ ಮತ್ತು ಆದರೆ ಕೆಳಗೆ, ಲಿಂಗರಾಜೇಂದ್ರನು ಮರಣ ಮೇಂದಿದ ವೇರವಾದ ಕಲಿವರ್ಣ ಉಲ್ಲಾಸ ಇವುಗಳನ್ನು ಕೇತ್ತಲಾಗಿದೆ. ಇದೇ ಸಮಾಧಿಯ ಮುಂಭಾಗದ ಗೇಣಿಯ ಮೇಲೆ ಅಸೆಯು ರಾಸಸನಿದೆ. ಶ್ರೀ. ಕ. ಗಳಿಂ, ಫೆಬ್ರವರಿ ಶರತ್ರಾಂತರು ಲಿಂಗರಾಜೇಂದ್ರನು ಮರಣಾಂದಿದನು. ಮತ್ತು ಅವನ ಆಪ್ಯೇಸ್ಯುಂತೆ ಅವನ ಮಗನಾದ ವೀರರಾಜೇಂದ್ರನಿದೆಯನು ಮಾಹಾದೇವಪುರದಲ್ಲಿ (ಇನಿಸ ಸೋಮಪಾರಿಸೆಂದ್ರಿ ಕಾಲುಕಿನ ಪಾರಾಪುರ) ಸಮಾಧಿಯ ಮೇಲಿ ದೇವಾಲಯವನ್ನು ಕಟ್ಟಿಸಿ ಬಸವೇಂದ್ರರ ಪ್ರತಿತ್ವಾಯನ್ನು ಮಾಡಿಸಿದೆಂದು ಈ ರಾಸಸದಿಂದ ತಿಳಿಸುವಬ್ರಹ್ಮತ್ವದೆ. ಅಲ್ಲದೆ ಮನುರಿ ಸಂಪೂರ್ಣಾಯಿದ ಮರಕ್ಕೊಂಡನ್ನು ಕಟ್ಟಿಸಿ, ಅದಕ್ಕೆ ಕೆಲವು ಗ್ರಾಹಗಳನ್ನು ಈತನ ದತ್ತಿ ಬಿಟ್ಟುನ್ನು. ಕೆಲವೆಯ ಚರಮಾರ್ಥಿಗಳಾದ ಶಿವಲಿಂಗಪ್ರಸರ ಕೊರ್ಲಿಕೆಯಂತೆ, ಶ್ರೀ. ಕ. ಗಳಿಂ, ನವಂಬರ್ ಗಂರಂಡು ಈ ದೇವಾಲಯದ ನಿರ್ಮಾಣಕಾರ್ಯವು ಅರಂಭವಾಗಿ ಗಳಿಂ, ಏಪ್ರಿಲ್ ಇರಂದು ಶ್ರೀಜಗ್ರಂಥಿತೆಂಬ ಚಿಟ್ಟೆ ನ ಕಿರಾಗಳನ್ನೂ ಈ ರಾಸ ಒದಗಿಸುತ್ತದೆ.

ಈ ಒಂದೆಯೇ ನಾವು ಗಮನಿಸಿದಂತೆ ಇನೆಯು ಶಾಸನವು ಒಂದನೆಯ ವೀರರಾಜೇಂದ್ರಪಡೆಯಿಗೆ ಸೇರಿದುದು. ಈ ರಾಸಸದಲ್ಲಿ ದೊರೆಯು ತನ್ನನ್ನು 'ಶಿವಗಂಗೆ ಮೇಲಿನ ಗವಿಣಿಂಬಾರಿಧರ ಸಂಪೂರ್ಣಾಯಸ್ತಾಸಾದ ಶಿಥಪುರದ ಮರದ ಸ್ಥಾಪನು ಯವರ ಕರಕೆಮಲಸಂಖಾತ' ಸೌಂದು ಕರೆದೆಕೊಂಡಿದ್ದಾನೆ. ಶ್ರೀ. ಕ. ಗಳಿಂ ಒಳ್ಳಿರಲ್ಲಿಯೇ ದೊಡ್ಡ ವೀರಪ್ಪನು ನೀಡಿದ್ದ ಮೊದಲ್ಲಿ ಮತ್ತು ಜಾಟ್ಲಿ ಶಿಂಬ ಎರಡು ಗ್ರಾಹಗಳ ದತ್ತಿಯನ್ನು ಮುಂದುವರಿಸಿ, ಸ್ಥಿರಪಡಿಸಿದುಪಡೇ ಅಲ್ಲದೆ, ದೊಡ್ಡ ವಿರೋಪಕ್ಕಾಸ್ತಾಪಿಯವರು ಮುಡಿಕೊಂಗೆ ಭೀಜೀ ನೀಡಿದ ಸಂಭರಣೆಯಲ್ಲಿ ಬೊಜಲ್ಲಿ ಎಂಬ ಇನ್ನೊಂದು ಗ್ರಾಹವನ್ನು ದಾಸವಾಗಿ ನೀಡಿದನು. ಶ್ರೀ. ಕ. ಗಳಿಂ ರೆಕ್ಕಿ ಈ ರಾಸಸದ ಪರಾಗಳಿಲ್ಲವನ್ನು ಬಳಗಿಸಿದಂತೆ ತಾಮು, ರಾಸಸನನ್ನು ಮುರುಗಿಸಾಮಾಯಿದುವರ ಪ್ರತಿಸಿದ್ದಾರ್ಥ ಅಭಿಪ್ರಾಯದ ನಿರಂಜನ ದೇವರ ಪಾದಗಳಲ್ಲಿ ಸಮರ್ಪಿಸಿದನು. ಈ ದಾಸ ರಾಸಸನನ್ನು ನೀಡುವಾಗ ಶಿವಪೂರಿ ಕಾಲದಲ್ಲಿ ಈ ಕೆಳಗನ ಅರ್ಥಿನಾದ ತೋರ್ತುಕವನ್ನು ಮೇಳಬೇಕೆಂದು ದೊರೆಯು ಕೇಳಿಕೊಂಡಿದ್ದಾನೆ.

* ಜಾತಿಸ್ ಶರತ್ತುಂ ಪ್ರಥಮೀಪಕ್ತುಂ ಸ್ಥಾಭಾಗ್ಯಾಲಾಪಣಿ ಮುಕಿಸರೂಪಂ |
ತೆಂಜ್ ಶ್ರೀ ನಿಂತ್ ಕರಮಾಯಿಂಷಂ ಕ್ತುಂ ದಾಸ್ಯಾಸ್ಯೇ ಕಂಕರ ಜ್ಞಾಜ್ಞಾನಿ ||

ಇನೆಯ ರಾಸಸವೂ ಆದೇ ದಿನ, ಆದೇ ಅರಸನು ಮರಾದೇವಪುರದ ಮರಕ್ಕೆ ನೀಡಿದ ಘೂರಾನ ನಿವಯವನ್ನು ತಿಳಿಸುತ್ತದೆ. ಮುಹಾದೇವಪುರಕ್ಕೆ ಸಭ್ಯಮಿಯರು ಭೀಟಿಕೊಂಟಿರು ಗೊರೆಯೆಯ ಅವರಿಗೆ ಸಂಪನ್ಮೂಲಿಸಿ, ಅವರ ಪಾದವಿನಿಂದ ಶಿವಾರ್ಥಾಯಾವಾನೆಯನಿಂದ ನೀಡಿದ ವಾಸನೆಯನಿಂದ ನೀಡಿದ ವಾಸನೆಯನಿಂದ ಈತನ ಸಂಪರಿಸಾರ್ಥಿಗಳಾದ ಶಾಪಂತೆವೀರಸ್ತಾಪಿಯವರ ಪಾದಗಳಲ್ಲಿ ಅರ್ಪಿಸಲಾಯಿತು. ಹೀಗೆ ದಾಸ ನೀಡಿದ ಗ್ರಾಹಗಳಿಂದ ಮುಂದುವರಿಸಿದ ಕಂಬಾಯದಲ್ಲಿ ಪುರವರ್ಗ, ದೇವಪಾನ್ಯ, ಭೂತಪತ್ರಾರ್ಥ, ಗ್ರಾಹಂಬಿ ಮತ್ತು ಸಾಯಿಮನ್ನು ಮುಂತಾದುಪರಿಗಳ ಬಗ್ಗೆ ಹಿಂದಿನ ದತ್ತಿಗಳ ಉತ್ತರವನ್ನು ಕೆಳೆದು, ಉತ್ತಿದ ಕಂಬಾಯದ ಪರಿಗಳನ್ನು ಅದು ತಿಳಿಸುತ್ತದೆ. ಈ ಮತ್ತು ಇನೆಯ ರಾಸಸಗಳಲ್ಲಿ ಉಲ್ಲೇಖವಾಗಿರುವ ಗ್ರಾಹಗಳೇ ಇಲ್ಲಿಯೂ ಉಲ್ಲೇಖಗೊಂಡಿನೆ.

ಇದೇ ರಾಜನ ಕಾಲದಲ್ಲಿ ಲಕ್ಷ್ಮೀನಾರಾಯಂ ಮತ್ತು ಕಂಪಾರಕ್ಷಮಿಯ ವಿಗ್ರಹಗಳು ರಾಗಾ ಭಗಂದೇಶರನ ಉತ್ತಮವಾರ್ಥಿಗಳನ್ನು ಭಾಗಮಂದಿರದ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠಾಪಿಸಲಾಯಿತೆಂದು ಇನೆಯ ರಾಸಸದಿಂದ ತಿಳಿಸುರುತ್ತದೆ. ಓರ್ಪುಸುಲ್ಲಾಸನು ಈ ಪ್ರದೇಶವನ್ನಾಕ್ರಮಿಸಿ, ಇದನ್ನು ಕೊರೆಟಿಯನ್ವಾಗಿ ಸರಿಪಡಿಸಿದ ಕಾಲದಲ್ಲಿ, ಈ ವಿಗ್ರಹಗಳನ್ನು ಮುಂಜಾಗರೂ ಕೆತೆಯ ಕ್ರಮವಾಗಿ ಸರ್ಕಿತ ಸ್ಥಾಪಿಸಿಕೊಂಡು ಸಾರಿಸಲಾಗಿದ್ದು. ಈಗ ಸ್ಥಾನದ ಅವುಗಳನ್ನು ಪ್ರತಿಷ್ಠಾಪಿಸಿದೆ ಕೊರೆತ್ತುದೆ. ಕಲಿವರ್ಣ ಉಲ್ಲಾಸ, ನಿಂತ ಸಂಪರಿಸಾರ್ಥ ಮಾಫಿ ಕಂಡು, ಭಾಸುವಾರ ತಂಡರಿ ಶ್ರೀ. ಕ. ಗಳಿಂ ಜಂಪರಿ ಅರಂದು ಈ ಪ್ರತಿಸ್ಯೇಯನ್ನು ಮಾಡಲಾಯಿತು. ಇದು ವೀರರಾಜೇಂದ್ರನು ದೇವಮಾಜೀಯನ್ನು ಮಮದೆಯಾಚ ದಿಸಿದೆ 'ರಾಜೇಂದ್ರಸಾಮ'ದಿಂದ ತಿಳಿಸುರುತ್ತದೆ.

ଲିଙ୍ଗରାଜେଣନ୍ଦ୍ରପତ୍ରୀର କାଳଦେ ଟ୍ରାନ୍ସର୍ବ ରାଶନପୁ ପିତ୍ତ୍ଵପାଦାଗିଦ୍ଵୀ, ବଲାଷ୍ଟୁର୍ଲ କାନ୍ଦନ୍ତି ରାଜନ ଅନେମୁ
ଚିହ୍ନିଗେ ସଂବନ୍ଧପଦ୍ଧତିରେ ଆମେ ଏହି ଅନେକମୁ କୌଣସି, ଆ ଅନେକମିରାଜମୁ କୌଣସିଛନ୍ତିମୁ କୁ
ରାଜନପୁ ତିଲିମୁକୁଥିଲେ ଆ ଫେଟେରୀମୁ ନେନ୍ତିଗାଇ ଅପରି ପାଦିଯି ମୁହଁବ୍ରତୀ ଦେଖିରେ କ୍ର. ର. ଗିରାନ୍ତରିଲୀ ମୁହଁବ୍ରତପାଦ
ଚିହ୍ନି ଅନେକମିରାଜମୁ ପାଦିକିଲେବୁନୁ, ମୁହଁବ୍ରତ ଓଠୁ ଅଧି ବୃକ୍ଷରେ ଆ ଅନେମୁ ବୁଝାଇ ମୁହଁବ୍ରତପାଦ.

ಲಿಂಗರಾಜೆಂದ್ರ ಪಡೆಯನ್ನ ಕಟ್ಟಿಸಿದ ಕಟ್ಟಿದ್ದಾಗ ವಿವರಗಳು ಅನೇಯ ಶಾಸನದಲ್ಲಿ ನಿರೂಪಿತವಾಗಿವೆ. ಸ್ವೀಕರ್ಯನ್ನ ಮತ್ತು ಕ್ಷಮೆ ಲಿಪಿಗಳಿರುವುದಿಲ್ಲ ಇರುವ ಈ ಶಾಸನವು ಲಿಂಗರಾಜೆಂದ್ರನು ಪಾಡಿಕೊಂಡಿಲ್ಲ ಗುಂಡು ಪನ್ನು ಕಡಿಮೆ ನಿರಾಲಪ್ತಿ, ಸುಂದರಪ್ರಯ ಆದ ಅರಮನೆಯನ್ನು ನಿರ್ಮಿಸಿದೆನ್ನು ಹೇಳುತ್ತದೆ. ಶ್ರೀ. ಕ. ಎಲೆಕ್ಟ್, ಡಿಸೆಂಬರ್, ಒರಂದು ಆರ್ಥಿಕಾವಾದ ಈ ಅರಮನೆಯನ್ನು ವಿವರಾಜಿಸುತ್ತೇ ಏರಡು ಪರ್ಕ್ ಒಂದು ತಿಗಳು ಮತ್ತು ಮೂರು ದಿಸೆಗಳು ಇಡಿಯಿತ್ತು. ಏರಡು ಆಶತಸ್ತುಗಳಿಂದ ಕೂಡಿದ ಈ ಕಟ್ಟಿದ್ದಲ್ಲಿ ಈಚೆಗೆ ಕೆಲವು ಬದಲಾವಣೆಗಳಾಗಿವೆ. ಆದರೂ, ಇದರ ಗೋಡೆಗಳ ಮೇಲೆ ರಾಜಮನ್ಮಾಪ್ತಿ ಸಹಿತವಾದ ಕೆಲವು ಮೂಲ ವರ್ಣಾಚಿಕ್ರಿಗಳನ್ನು ನೋಡುತ್ತುಂದು. ಇಲ್ಲಿಯ ಗೋಡೆಯೊಂದಕ್ಕೆ ಒಿತ್ತು ತಗಡಿಸಲ್ಲಿ ತಯಾರಿಸಿದ ಲಿಂಗರಾಜೆಂದ್ರ ಪಡೆಯನ್ನ ರಾಜಮನ್ಮಾಪ್ತಿ ದಿನನ್ನು ಸೇರಿಸಲಾಗಿದೆ.

ಖಲ್ತುರಗಳ ವಿವರಗಳನ್ನು ಕೊಡುತ್ತದೆ. ಈ ದೇವಾಲಯದ ಮುಖ್ಯಾಧ್ಯಾತ್ಮ ಗೋಪಿಗೆ ಲಿಂಗರಾಜನ ಲೋಕದ ರಾಜಮುದ್ರೆಯನ್ನು ಸೇರಿಸಿದೆ. ದೇವಾಲಯದ ಕೆಲವು ಪಾತ್ರಗಳ ಹೀಗೆ, 'ಲಿಂ' ಎಂಬ ಅಕ್ಷರವಿದೆ. ಈ ಪಾತ್ರಗಳ ಆ ರಾಜನು ನಿಂಡಿದ್ದಾಗಿರೇಕು. ಚೆಲ್ಲಿಟ್ಟಿಯೊಂದರ ಹೇಳಿ 'ಶ್ರೀ ಸಿಂಕರೆಷ್ಠರ ದೇವಸ್ಥಾನ' ಎಂದು ಕೆತ್ತಿದೆ.

ಕೊಡಗು ಪ್ರದೇಶವು ಕಾಡಾಗಳು ದೇರೆಕಾಗಿರುವ ದಟ್ಟಿ ವಾದ ಕಾಡುಗಳಿಂದ ಕೂಡಿದೆಯಾದೂ ಇಲ್ಲಿಯ ರಾಜರಿಗೆ ಅನೇ ಬೇಟಿಯಲ್ಲಿ ಅಸಕ್ತಿ ಇದ್ದುದು ಸಹಜವೇ ಸರಿ. ಬಿಂದು ಎಂರೆ ಬೊಪ್ಪ ಅನೇ ಬೇಟಿಯಲ್ಲಿ ತನ್ನ ರಾಜಸಿಗೆ ಸೇರಿಸು ನಿಂಡಿ ಅವನಿಂದ ನಿಷ್ಣಾನಂತ ಸೇವೆಗಾಗಿ ಶ್ರೀಕಂಸೆಯನ್ನು ಪಡೆದುದನ್ನು ಮತ್ತು ಒಂದೆಸೆಯ ಲಿಂಗರಾಜೆಂದ್ರ ಪಡೆಯನು ಬಿಳಾಟ್ಟರೆ ಕಾಡಿಸಲ್ಲಿ ಇಲ್ಲಾಗಳನ್ನು ಕೊಂಡು, ಉತ್ತರ ಮಾರಿಗಳನ್ನು ಜಿವೆಸಹಿತವಾಗಿ ಸೇಲಿಟ್ಟಿದೆನೆಂಬ ವಿವರವನ್ನು ಹೇಳಿ ಗಮನಿಸಿದ್ದೇವೆ. ಅದರೆ ಏರೆರಾಜೆಂದ್ರ ನ ಸಾಫನೆ ಇವರದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಿನದ್ದು. ಇತರ ಕಾಸಗಳಿಂದ ಸಾಕಷ್ಟು ವಿಷಿಸ್ಟಾಗಿರುವ ಈ ಇನ್ನೆಯ ಕಾಸದ ಕಾಲ ಕ್ರಿ. ಕ. ಗಳಲ್ಲ. ಇದು ಇವ್ವುದು ಏರೆರಾಜೆಂದ್ರನು ತನ್ನ ಆನೇ ಬೇಟಿಯಲ್ಲಿ ತೋರಿದ ಪರಾಕ್ರಮವನ್ನು ಪಡೆದುಕೊಂಡು. ಈ ರಾಜನು "ಸಂಘರ್ಷ ಸುತ್ತಿಲ ಸುಜಿರ್ಫಿದಿದೆ" ರಾಜ್ಯವಾಳುತ್ತದ್ದು ಕಾಲದಲ್ಲಿ ಇವನ ರಾಜ್ಯದಲ್ಲಿ ಅನೆಗಳು ನಿತಿಮಿರಾ ಫಲಿಸ್ತೇರುಗಳನ್ನು ನಾಗರ್ಗುಳಿನಿ, ದಾರಿಗಳಿಗೆ ಮತ್ತು ಮನೆಗಳಿಗೆ ತೇಂದೆರಿಯಂಬುನಾಡಿನಿಡಿಗಿದೆನ್ನ. ಇವುಗಳಿಂದ ತಮ್ಮನ್ನು ಸಾರುಮಾಡಿಕೊಂಡು ಜನರು ರಾಜಾನ್ನನ್ನು ಕೇಳಿಸಿದರು. ದುಷ್ಪಿ ನಿಗ್ರಹ ಮತ್ತು ಶಿಕ್ಷಣವಾಲನೆಂಬೇ ರಾಜಧರ್ಮ ನೆಂದು ಯೋಜಿಸಿದ ರಾಜನು ಈ ತೊಂದರೆಗಳನ್ನು ಪರಿಪರಿಸಲು ತಕ್ಕು ಸಾಮಾಜಿಕವನ್ನು ಕರುತ್ತಿಸಬೇಕೆಂದು ಗೋರಿಂದವನ್ನು ಪೂರ್ಣಿಸಿದೆನು. ಆ ಸಾಂಬಂಧಿಕರನ ಪರಮ್ಯಕ್ವಾಸನುಗ್ರಂಥಿಂದ ಅವನು ಗಳಿಂಬಳಿಸಲೆಯ ಕೆಲಿದಿಸಿದ್ದು ಮಾರ್ಪಾನ್ನತ್ತ ಅನೆಗಳ ಸಮೂಹದಿಂದ ಕೂಡಿದೆ ಅರಣ್ಯವನ್ನು ಹೊಕ್ಕು, ಬಟ್ಟು, ಲರ್ಡುಪರಕ್, ಬಂದು ತಿಂಗಳು ಮತ್ತು ಇಷ್ಟತ್ತಿಗ್ರಂಥ ದಿನಗಳಲ್ಲಿ (ಕ್ರಿ. ಕ. ಗಳಲ್ಲಿರ ಮಾರ್ಪಾಯಿಂದ ಕಾಳಿರ ಪ್ರಸ್ತುತಿಗಳಿಗೆ) ಅಂದರೆ ಗಳಿಂಬಳಿಸಲೆಯ ಕೆಲಿದಿಸಿದವರಿಗೆ ತನ್ನ ಪರಾಕ್ರಮದಿಂದ ಬೀರಿ ಬೀರಿ ದಿನಗಳಕ್ಕೆ ಆ ಮಾರ್ಪಾನ್ನು ತಕ್ಷಿಸಿದೆನು.

ಈ ರಾಜನೆಂದ್ಲಿ ಮರಳ ಹೊಂದಿದ ಹಾಗೂ ಜಿವೆಸಹಿತವಾಗಿ ಸೆಪಿಕ್ಕೆ ಅನೆಗಳ ಸಂಪ್ರದೀಯಾಡಿದ ಕಾಲ ಹಾಗೂ ಸ್ಥಳಗಳು ನೋಡಿದ್ದು ಮನುಷ್ಯವಾಗಿ ತಿಳಿಸಲಾಗಿದೆ. ಹೀಗೆ ಬೇಟಿಯಾಡಿದ ಪ್ರದೇಶಗಳು ಕೊಡಿಸಿನ ಸ್ವರ್ವವ ಮತ್ತು ದಸ್ತೀಜಾಲ್ಲಿ ಸಂಜರಾಯವೆಂಬ ತಾಲ್ಲಿನಾಕು, ಖಲುಗಳಲ್ಲಿ ಮಾಡಿಗೆರಿ ನಾಡು, ಹೊರಾರು ನೂಡಿಕ್ಕುಲಾನಾಡು, ಕೊಡು-ತ್ರೀರಂಗಸ್ಪೃಣಿ, ಹಾಗೂ ಕೊಟ್ಟಿಸ್ತುನಾಡುಗಳಿಲ್ಲಿನ ಕಾಡುಗಳು. ಬಟ್ಟು ಬೇಟಿಯಾಡಿದ ದಿನಗಳು ಇಲ; ಈ ಕಾಲದಲ್ಲಿ ರಾಜನು ಸ್ವರ್ಪಂಚದಿಂದ ಕೊಂಡ ಅನೆಗಳ ಸಂಪ್ರದೀಯ ಮತ್ತು ಅವನ ಅಪ್ಪಣಿ ಪ್ರಕಾರ ಪಟುಭಿರು 'ಪ್ರಾಣಯುಕ್ತವಾಗಿ ಸಾಂಗ್ರಹಣಣಸಹಿತ' ಅನೆಗಳು ಉಳಿ.

ಕೊಡಗಿನ ರಾಜರ ಕಾಲಕ್ಕೆ ಸೇರುವ ಇನ್ನು ಕ್ಷೇತ್ರವು ರಾಜನೆಗೆ ಹೊಡಿಯುತ್ತಿತ್ತು. ಆದರೆ, ಈ ರಾಜನೆಗಳಲ್ಲಿ ಕಾಲ ಹಾಗೂ ಸ್ಥಳಗಳು ನೋಡಿದ್ದು ಸಾಲುಪದಿಲ್ಲ. ಇವನೆಂದು ರಾಜನೆ ಪ್ರಿಯವರೆಂದು ಮತ್ತು ಹಾಲೇರಿ ಮನುಷ್ಯದ್ವೀಪದ ಅರಸ ಎಂಬುವರನ್ನು ಉಲ್ಲೇಖಿಸುತ್ತದೆ. ಈ ವೀರಪಡಿಯ ದೊಡ್ಡ ಏರಪನ್ನ ಮೊಮ್ಮೆನಾಡ ಚಿಕ್ಕೆ ವೀರಪ್ಪನಾಗಿರಬಹುದೆಂದು ತೋರುತ್ತದೆ. ಮನುಷ್ಯ ಅರಸನು ಕ್ರಿ. ಕ. ಗಳಣ್ಣ ರಿಂದ ಗಳಣ್ಣರವರಿಗೆ ಮಂಡರುಲೆಯಿಂದ ಅಳಿದ ಮುದ್ದು ರಾಜನಾಗಿರಬಹುದೇ ಎಂಬುದನ್ನು ನೀಡಿತವಾಗಿ ಹೇಳಲಾಗು. ಈ ರಾಜನೆ ಹಾಲೇರಿಯ ಹಾಂಪುರಕ್ಕೆ ನಿರ್ದಿಷ್ಟ ದಟ್ಟಿಯನ್ನು ಕುರಿತಾಗಿದೆ. ಗಂಧನೆಯ ರಾಜನೆ ವಡತೊರಿ ಮಂಡರನ್ನು ಉಲ್ಲೇಖಿಸುತ್ತದೆ ಮತ್ತು, ಆ ಮಂಡರ ಶಿಂಧು ಲಿಂಗಾಳ್ವಾಮಿಯವರಿಗೆ ದಟ್ಟಿಯನ್ನು ನಿರ್ದಿಷ್ಟಿತ ತೋರುತ್ತದೆ. ಗಂಧನೆಯ ರಾಜನೆದಲ್ಲಿ ಒಳೆಳ್ಳಣಾಕಾಳ್ವಾಮಿಯ ವಿರಕ್ತಮತವೊಂದರ ಉಲ್ಲೇಖಿಸಿದೆ. ಗಂಧನೆಯ ರಾಜನೆ ಗಂಗಾಧರ ದೇವರನ್ನು ಉಲ್ಲೇಖಿಸುತ್ತದೆ. ಈ ದೇವರ ದೇವಾಲಯವನ್ನು ವಿರರಾಜೆಂದ್ರವಿದೆಯಿಲ್ಲಿನ ನಿರ್ದಿಷ್ಟಿತ ದಿನಗಳಿಂದೆ.

ಮುಡಿಕ್ಕೆರಿಯಲ್ಲಿ ರಾಜರ ಗ್ರಿಗೆಗಳ ಅವರಳಿದಲ್ಲಿಯೇ ರಾಜಗುರು ರುಪ್ಪಾಸಿಗಾಗಿ ಕ್ಷೀಧ ಸಮಾಧಿಯೊಂದಿದೆ. ಇದು ರಾಜರ ಗ್ರಿಗೆಗಳ ವಿನಾಂಕವನ್ನೇ ಹೊಳೆಲುತ್ತದೆಯಾದರೂ, ಅನೆಗಳ ಗಾಂಭೀರ್ಯವನ್ನು ಹೊಂದಿಲ್ಲ. ಈ ಗುರುಗಳ ಗ್ರಿಗೆಗಿರುವು ಕ್ರಿ. ಕ. ಗಳಣ್ಣರಲ್ಲಿ ದಿವಾನ್ ಜೆಪ್ಪು ಪ್ರಸ್ತಾಪನೆ ಕೆಳಿಸಿದೆನು. ಇದರ ಗೋಡೆಯಲ್ಲಿ ಮೇಲಿರುವ ರಾಜನೆಂದು (ಒಂ) ಕಾರಕ್ತ ಮನುಷಣಿದಿನ ಬಾಹಾಗ ಗುರುಮತ್ತು ಸೇರಿದ ಸುಖಾರ್ಥಿನೆಂದು ಇದನ್ನು ಕ್ಷೀಧ ಸಿದೆಂದು ತೇಳಿಬಹುದು.

ಕೊಡಗಿನ ರಾಜರ ವೀರಪ್ಪನ ಮತ್ತು ರಾಜು ವಿವಿಂಗೆಯ ಮೇಲಾಗಿ ಗಿನಿಮರದ ಶಾಶ್ವತ ಪುರುಷ ಮತದ ಸ್ವಾಮಿಯ ವಿಷ್ಟು ನಿರ್ದಿಷ್ಟಿತ ಮೇಲಿನ ರಾಜನೆಗಳಿಂದ ಸ್ವರ್ಪಂಚ ತಿಳಿದುಬಿಡುತ್ತದೆ. ಇವರು ಅಭಿನುರ್ವ, ಮಾಂಬಾಪುರ, ದಸಗಳು ಮತ್ತು ಇತರ ಸ್ಥಳಗಳಲ್ಲಿ ಮನಿಗಳನ್ನು ಕಾಟಗಳನ್ನು ಸ್ವಾಷಿ ಅವಗಳಿಗೆ ಕೆಲವು ದಟ್ಟಿಗಳನ್ನು ನಿರ್ದಿಷ್ಟಾಗಿರುತ್ತಾರೆ.

ಕೊಡಗನ ರಾಜರ ಕಾಲದ ಕೆಲವು ದೀರ್ಘಸ್ಪತ್ತಾಕಾರದ, ಲೋಕದ ರಾಜನುಮೈಗಳಿನೇ. ಇವುಗಳ ಮುಂಭಾಗದಲ್ಲಿ ಸಮಾನ ಶೃಂತಿಗಳಿವೆ. ಒಳಗಳ ಶೃಂತಿದಲ್ಲಿ ರಾಜನ ಮೇಸಿನ ಮೌದಲ ಅಕ್ಷರವನ್ನು ಕೆತ್ತಲಾಗಿದೆ. ಲಿಂಗರಾಜೇಂದ್ರ ವದೆಯರ ಕಾಲದ ರಾಜನುಮೈಗಳಲ್ಲಿ ‘ಲಿಂ’ ಎಂಬ ಕಣ್ಣದ ಅಕ್ಷರವು, ವಿರೇರಾಜೇಂದ್ರ ವದೆಯರ ಕಾಲದ ರಾಜನುಮೈಗಳಲ್ಲಿ ‘ವಿ’ ಎಂಬ ಕಣ್ಣದ ಅಕ್ಷರವು ಕಂಡುಬಂತು. ಈ ಅಕ್ಷರಗಳ ಕೆತ್ತಿಕೆ ಸ್ತುರಕ ಇಲ್ಲವೇ ಕೆಲಿಯುಗದ ಪರಿವರ್ತನ್ನು ಬೆಂಧುಲಾಗಿದೆ. ರಾಜನುಮೈಗಳ ನಿರ್ದಿಷ್ಟ ಅರದು ಸಮಾನ ಶೃಂತಿಗಳ ನಡುವೆ, ಮಧ್ಯದ ಅಕ್ಷರದ ಸುತ್ತಲೂ ಇಂಗ್ಲಿಷನ್ನಿಲ್ಲ ‘ಮಹಾರಾಜ ಲಿಂಗರಾಜೇಂದ್ರ’ ಅಥವಾ ‘ಮಹಾರಾಜ ವಿರೇರಾಜೇಂದ್ರ’ ನಿಂದಿರುತ್ತದೆ. ಎಂದು ರಾಜನ ಮೇಸರನ್ನು ಕೆತ್ತಲಾಗಿದೆ. ರಾಜನುಮೈಯ ಹೋರಣ ಸಮಾನ ಶೃಂತಿದ ಮುಣ್ಣಿ ಇರುವ ಸ್ಥಳದಲ್ಲಿ ರಾಜನ ಮೇಸರು, ರಾಜ್ಯದ ಮೇಸರು ಮತ್ತು ಕಲಿಪರಿವರ್ತನ್ನು ಪರಿಸ್ಥಿತಿಯನ್ನು ಲಿಂಗಿಯಲ್ಲಿ ಬಿಂಬಿಲಾಗಿದೆ. ಲಿಂಗರಾಜೇಂದ್ರನ ಕಟ್ಟಿಬು ಓಂಕಾರೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರ ಹಾಗೂ ಅರಮಂಡಿಲ ಗೋಡೆಗಳ ಮೇಲೆ ಇಂತರ ರಾಜನುಮೈಗಳ ಕಂಡುಬಂತು. ಅರಮನೆಯ ಗೋಡೆಗಳ ಮೇಲಿನ ವಳಿ ತ್ವರಿತಗ್ಗಳ ಮೇಲೆಯೂ ಈ ರಾಜನುಮೈಗಳಿವೆ. ‘ಲಿಂ’ ಎಂಬ ಅಕ್ಷರವರಿಂದ ಇನ್ನೊಂದು ರಾಜನುಮೈಯ ಶಾಂತಿಯ ಇಗ್ನೆತಪ್ಪ ದೇವಾಲಯದಲ್ಲಿದೆ. ಹೂಡಾಪುರದಲ್ಲಿರುವ ಲಿಂಗರಾಜೇಂದ್ರನ ಮನೋಧಿಯ ಶಿಲಿಪ ಮೇಲಿನ ಒತ್ತಾಲ್ಕಿಯು ಧ್ಯಾಜದ ಮೇಲೆ ಲಿಂಗರಾಜೇಂದ್ರನ ಮನರಿ ಹಾಗೂ ಅವನ ಸಮಾಧಿಯ ಮೇಲೆ ದೇವಾಲಯದ ನಿರ್ಮಾಳಣ—ಇಂಗ್ಲಿಷನ್ನು ನಿರೂಪಿಸುವ ಶಾಸನವಿದೆ. ಈ ಧ್ಯಾಜದ ಮಧ್ಯದಲ್ಲಿ ರಾಜನುಮೈಯಾದ್ಯಂ ಆದರ ನಡುವೆ ‘ವಿ’ ಎಂಬ ಅಕ್ಷರವಿದೆ. ಇದು ಈ ಶಾಸನವು ಲಿಂಗರಾಜೇಂದ್ರನ ಮಗನಾದ ವಿರೇರಾಜೇಂದ್ರನ ಕಾಲದಲ್ಲಿ ಹೊರಿಸಿಸಲಾದುದುದನ್ನು ಸೂಚಿಸುತ್ತದೆ. ಅದರ ಸುತ್ತಲೂ ಕಣ್ಣದ ಲಿಂಗಿಯಲ್ಲಿ ಲಿಂಗರಾಜೇಂದ್ರನ ಮೇಸರನ್ನು ಮತ್ತು ಅವನ ಮರಿಂದ ಕಾಲವರ್ತನ್ನು ಸೂಚಿಸುವ ಕಲಿಪರ ಉರಳಿ ಎಂಬುದನ್ನು ಕೆತ್ತಲಾಗಿದೆ.

ರಾಜರ ಗದ್ದಿಗೆಗಳ ಮೇಲೆ ಹಾಗೂ ಓಂಕಾರೇಶ್ವರ ದೇವಾಲಯಗಳ ಮೇಲೆಯೂ ಇದೆ ಬಗೆಯ ಒತ್ತಾಲ್ಕಿ ಪತಾಕೆಗಳಿದ್ದು, ಅವುಗಳ ಮೇಲೆ ವಿರೇರಾಜೇಂದ್ರನ ಇಲ್ಲವೇ ಲಿಂಗರಾಜೇಂದ್ರನ ರಾಜನುಮೈಗಳಿವೆ.

ಅಂಗ್ಲೆ ರ ಕಾಲ

ಕೊಡಗನಲ್ಲಿ ಅಂಗ್ಲರ ಅತ್ಯಾಕೆಯ ಕಾಲದ ತತ್ತ್ವಕ್ಕೂ ದೆಕ್ಕು ಶಾಸನಗಳು ದೊರೆತಿವೆ. ಇವೆಲ್ಲವೂ ದೆಚ್ಚುಗಿ ಸೈಯುಕ್ಕಿ ಕಾವಾಲಯಗಳಾದ್ದು ರಾಜಕೀರು ಇತಿಹಾಸಕ್ಕೆ ಸಂಬಂಧಪಡಿದ್ದರೂ, ಇವುಗಳಲ್ಲಿ ದೆಕ್ಕು ಕುಶಾಕಲಕಾರಿಯಾಗಿವೆ. ಕಲಿಪನ್‌ ಉರಿತ್ತ, ಜಂಯ ಸಂಪನ್ಕರ ಎಂದರೆ ಕ್ರಿ. ಕ. ಗಳಾಗಿ ರಾಜನವೇ (ನಂ. ೫೨) ಈ ಕಾಲದ ಪ್ರಾಚೀನ ರಾಜನ. ಈ ರಾಜನದಲ್ಲಿ ತಿಂಗಳು, ತಿಧಿ ಇತ್ಯಾದಿ ನಿರವರಿಗಳು ಕಂಡುಬರುಸುದ್ದಿಲ್ಲಾಮಾದರಿಂದ, ಕೊಡಗನ ಪ್ರದೇಶವು ಟ್ರಿಪಿರ ಅಧಿಕಾರಕ್ಕೆನ್ನುಳಿಕ್ಕಪಡುವ ಮೊದಲೇ ಅಂದರೆ ಕ್ರಿ. ಕ. ಗಳಾಗಿ, ಏತ್ತಿಲ್ಲ ಇಂತ್ಯಂತ ಮೊದಲೇ, ಈ ರಾಜನವನ್ನು ಹೊರಿಸಿಸಲಾಯಿಲೇ ಅಥವಾ ಅನಂತರವೇ ಎಂಬುದನ್ನು ನಿರ್ದಿಷ್ಟವಾಗಿ ತಿಳಿಯಲು ಸಾಧ್ಯವಿಲ್ಲ. ಇದರಲ್ಲಿ ಅಪರ್ವತಂ ಬೇಂಗಿ ಪ್ರಾಡಿ ಸುಬ್ರಯ ದೇವಾಲಯವನ್ನು ಜೀರ್ಣಾವಾಸಾರ ವ್ಯಾಪಿಸಿದ ಸಂಗತಿ ನಿರೂಪಿತವಾಗಿದೆ. ಪಾಡಿಯ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವತೆಯು ಕೊಡಗನ ಜನರಲ್ಲಿ ಇಗ್ನೆತಪ್ಪ ಎಂಬ ದೇಸರನಲ್ಲಿ ಪ್ರಖ್ಯಾತವಾಗಿದೆ.

ಅಂಗ್ಲನೆಯ ರಾಜನದ ಕಾಲ ಕ್ರಿ. ಕ. ಗಳಾಗಿ, ಸಂಖೀಲಿ ಗಳಿ. ಈ ಕಾಲದಲ್ಲಿ ಕನ್ಸಲ್ ಫ್ರೆಜರಸೆನ್ ಕವಾಕಾರರನ ಅಧಿನಂದಲ್ಲಿ ಕ್ರಾಪ್ಪನ್ ಸಿ. ಏಫ್. ಲೋ ಹಾರ್ಡಿಯ ಕೊಡಗನ ಮೊಣಿಕೆಯಲ್ಲಿನ ನಾಗಿದ್ದನ್ನು. ಮೂಲ ಕಾವೇರಿಯ ಉಪಯೋಗಕ್ಕಾಗಿ ಒಂದು ಬೆಳ್ಳಿಯ ಹೀಗೆ, ಒಂದು ಪ್ರಭಾವಳಿ, ಮೂರು ಬೆಳ್ಳುದ ಭತ್ತಿ, ಎರಡು ಸೂರ್ಯಾಸಾನ ಮತ್ತು ಏರದು ಪತಾಕೆಗಳನ್ನು ದಿವಾನ್ ಶುನ್ನಪ್ರಯು ಬೊಡಿಸಿದ್ದಾಗಿ ಈ ಶಾಸನದಿಂದ ತಿಳಿದುಬಂತು. ಮೂಲ ಕಾವೇರಿಯ ಜಾತ್ರೀಗಿ ಒಂದ ಭಕ್ತಾವಿದಿಗಳು ಕೊಟ್ಟಿ ಕಾಣಿಕೆ, ಪರಕೆಗಳಿಂದ ಬಂದ ಹೆಡಲ್ಲಿ, ಗಳಾಗಿ ರೂಪಾಯಿಗಳ ಪೆಚ್ಚಿದಲ್ಲಿ, ಇಂಗ್ಲಿಷನ್ನು ಮಾಡಿಸಲಾಯಿತು.

ಕ್ರಿ. ಕ. ಗಳಾಗಿ—ಅಂಗ್ಲನೆಯ ನರವರ ಗಂಬಿರ ರಾಜನದಿಂದ ಕಿಗ್ ಟ್ರಿಪ್ಪಿ ಪತ್ತು ನಾಡಿನ ರೈತರು ಲಷ್ಣಿಣಿ ಕಿಂಥರದ ಬಳಿ ಇವನ ಇರಿಯ ದೇವಾಲಯವನ್ನು ಜೀರ್ಣಾವಾಸಾರ ದ್ವಾರಾ ಮಾಡಿಸಿದರೆಂದು ತಿಳಿದುಬಂತು. ಮಾಡಾಪ್ರಾರಿಷಿಲ್ಲಿರುವ ಇಂಂಬೆ ಶಾಸನದಿಂದ ಮಾಡಿಸಿದರೆ ಮಾಡಿಸಿದರೆ ಗದ್ದಿಗೆಯ ಮೇಲೆ ಕೆಲ ಶಾಸನ ಪರಿಸರದಲ್ಲಿ ವಿಸರುವನ್ನು ತಿಳಿಸುತ್ತದೆ. ಈ ಸೊನ್ಮೇಹಿಯರ ವಿಸರಿಯಾಗಿ ಮುರಿಗಾಸ್ವಾಮಿಯ ಚರಮೂರ್ತಿಗಳಾದ ಶಾಂತಪ್ರಸಾದಾಮಿಯ ಶಿವ್ಯ.

ಕ್ರಿ. ಕ. ಗಳಾಗಿಕ್ಕೆ ಸೇರುವ ಇಂಂಬೆಯ ರಾಜನವು ಕುಶಾಕಲಕಾರಿಯಾಗಿ. ಇದು ಬೆಳ್ಳಿಯತ್ತು ನಾಡಿನ ಕುಂದ ಬೆಳ್ಳಿದ ಮಾಡಾಪರ ದೇವಾಲಯದ ಜೀರ್ಣಾವಾಸಾರವನ್ನು ಕುರಿತು ತಿಳಿಸುತ್ತದೆ. ಬೆಳ್ಳಿಯತ್ತು ನಾಡು ಮತ್ತು ಅಮೃತಿನಾಡಿನ

తక్కుముబుస్తు రూ ఒప్పుతేకై బుండు కలదిన గటంండెంరుడు ఈ జీస్సోఫాదార్ కాయిరస్వన్న కైగొందరు. తక్కురు కేంద్రిగణన్ని గ్రాను మట్టు నాదిన ముఖ్యస్తు. ప్రతిధిందు గ్రాను మట్టు నాదిన కేంద్ర కేంద్రింగిలాండ ఇవరస్వు అలిసలాగుత్తదే. ఇవరు సామాజిక మట్టు ఇతర యావడే బగెయి భిన్నాభివృత్తయగళన్ను పరిచారసువు కాగా సామాజిక మట్టు ధామిక పడ్డ తిగి ఆసుపత్కు సంబంధించ మేల్లిజుచారణ సడ్జసమవు. కేలవు కుటుంబిగల్లి ఈ అధికార నంభవారంబయినాగిమిషుగా తిలదుబరుత్తదే. ప్రస్తుత శాసనపు దేవాలయద జీస్సోఫాదార కాయికై సేవాద ప్రముఖ జనర పట్టియన్ను, అవరు సీడిద సేరపన్న వివరిశుత్తదే. ఇవరల్లి నందిగుర్వాచస్వ మాకిసటి సేవాద కుండగొంచ జపిగొంచారానాద కాయిలోబాసాబి ఎంబ ముఖ్యమనూ ఒచ్చును.

ಕ್ರಿ.ಪ. ೧೦ನೇಯ ಕರಮಾನದ ಸ್ವಾರ್ಥಾರ್ಥಕ್ಕೆ ಸೇರಿರುವ ಕೆಲವು ರಾಸನಗಳು ಕೊಡಿಗಿನಲ್ಲಿನೇ. ಅದರೆ, ಕ್ರಿ.ಪ. ೧೮೦೧ರ ವರ್ಷಿನ ರಾಸನಗಳಿಗೆನೆಮ್ಮೆ ನ್ಯಾಸ್ಟಿಯನ್ಸ್ ಇಲ್ಲವೆತಗೆನೀಂಬಿಲ್ಲವಿದೆ, ಈ ರಾಸನಗಳನ್ನು ಇಲ್ಲ ಸೇರಿಲಿಲ್ಲ. ಅದರೂ, ಇಸ್ತಗಳಲ್ಲಿ ಕೆಲವು ಗಮನಿಸಬೇಕಾದವು. ಮಾಡಿಕೆಲ್ಲಿಯಲ್ಲಿ “ರಾಜನ ಹೀತ್” ದ ಬಳಿ ಇರುವ ನಿಲಗಂಬದ ಬುದ್ಧಿಯ ರಾಸನಗಳೊಂದು ಕ್ಷೇತ್ರದ ಮತ್ತು ಇನ್ನೊಂದು ಗೆಳೆರದಲ್ಲಿಯೂ ಇದೆ. ಈ ರಾಸನದಿಂದ ಇಲಿಯಾದ ವೈಸರಾರ್ವ್ಯ ಮತ್ತು ಗವರ್ನರ್ ಜನರಲ್ ಅದ ಭಾರತ ಇರಿಸಿನು ಕೊಡಿಗಿನಲ್ಲಿ ವೈಸರಾಯರ ಮೊದಲ ಸಣ್ಣಿಯನ್ನು ಈ ಸ್ಥಳದಲ್ಲಿ ನಡೆಸಿದನೇಂದ ತಿಳಿದುಬಂತುದೆ. ಮಾಡಿಕೆಲ್ಲಿಯಲ್ಲಿ ಒಂದೆ ಜೆಚ್‌ರ್ ಆಗಿದ್ದು ಈಗ ಜಲ್ಲಾ ಪಶ್ಚಿಮಗ್ರಾಹಾಲಯಿನಾರಿನ ಕ್ಷೇತ್ರದ ಗೋಡೆಗಳಿಗೆ ಸೇರಿಸಿರುವ ನ್ಯಾರ್ಕ ಫಲಕ ಗಳಲ್ಲಿ ಜೀವನೀಕರಿಸ ಕೆಲವು ಸ್ಕ್ರೇನ್‌ಫಿಲ್ಮಾರಿಗಳ ಮತ್ತು ಇತರ ಚರಚನೆಗಳೆ. ಭಾಗಮಂಡಳದ ಭಂಗಣೆಷ್ಟ್ರ ರೇವಾಲಯದಲ್ಲಿರುವ ಇದು ರಾಸನಗಳು ಈ ಕರಮಾನದ ಅಭಿಭಾಗದಲ್ಲಿ ಯಾತ್ರಾರ್ಥಿಗಳಾಗಿ ನಿರ್ಮಿತವಾದ ಭಕ್ತಿಗಳನ್ನು ರಾಗಾ ಅವಗಳ ನಿರ್ವಹಣೆಗಾಗಿ ಕೆಲವು ಭಕ್ತಾದಿಗಳು ನೀಡಿದ ದೀತ್ಯಾಗಿನ್ನು ತಿಳಿಸುತ್ತವೆ. ಇಸ್ತಗಳಲ್ಲಿ ಭಂಗಣೆಷ್ಟ್ರ ರೇವಾಲಯದ ನಂಬಿಪಂಟಪದಲ್ಲಿರುವ ರಾಸನದಿಂದ ಆ ನಂಬಿಪಂಟಪವನ್ನು ಕೊಡಿಗಿನ ತಕ್ಷಾದ ಬೆಳೆ ಬೆಳ್ಳಪ್ಪನು ಕ್ರಿ.ಪ. ೧೮೦೧ರಲ್ಲಿ ಕಟ್ಟಿಸಿದನೇಂದು ತಿಳಿದುಬಂತುದೆ.

జీ, నథవుఁ

ప్రాచీనకాలదినంలూ ఈ జీల్లు యొల్లి జ్యేష్ఠమా వాయిపుత్తు. ఇల్లి ఈ మాతడ తలవారు కేంద్రగణ్యమే. సమయం కాశపజ్జల్లెంటు శ్రవణబెళ్లగొళ్లందింద జ్యేష్ఠమాతిగండు ఈ కేంద్రగణ్యగా బందించుదూ ఇల్లన శాశవాగ్లంద కెంచురుపుడే.

ఈ సంపుటిడ వైద్యలనుంచి శాసనపే గంగర ఆపినికశు తలవశనగరిద శ్రీ విజయ జనాలయమై సైద్ధిద దత్తియన్ను కురితచూచిదే. ఈ దత్తిగికమ్మ పసెపెరు దేశిగిగణ, కోణాడకుంపాన్పయద గుణించి భూపారథ తిస్కరాద జంచెంది భూపారథ. ఆదిత ఈ శాసనద స్నేచ్ఛతేయ బగ్గెలే సందేహపాద.

సోమవారపేటి తాలూకానిన ముఖ్యుడు ఈ జిల్లెలు జీవర కేంద్రగళల్లియిందు. శ్రీ. క. గంజంరల్లి కొంగాళ్లు రాజాధిరాజ కొంగాళ్లు (I)ను ఇల్లి ఒందు బసదియన్ను కట్టి నిదిచున్న ఈ నోదలే అర్థిదీసేసే. ఈ గ్రామదల్లి పొత్తునాథ, భంచునాథ మంత్రు శాంతిక్షేత్ర లుబి వేసరిన ముఖు బసదిగాలే. నొవెలసేయాద పొత్తునాథ బసదియన్ను ఇమ్ముకి రాజీవ్ ద్రుజ్ కొంగాళ్లున ప్రశ్నలుగా సేవిచ్చురుసు కట్టి నిచుకు. ఇద్దన్ను తిలిసున రాశన ఆ బసదియ గోదియు మేలిది. భంచునాథ బసదియన్ను ఇమ్ముకి రాజాధిరాజను తన్న తాయి సేవిచ్చురుసియు పుత్రుఫిపాగి కట్టి నిదస్తు అణ్ణుసబుచుచు. శాంతినాథ బసదియల్లిన రాంతినాథ విగ్రహ హిల్ రెస్టాప్ మేలిన రాశనదల్లి, ఉన్న నేయ తకమానప మధ్యభాగదల్లి మల్లిషేణాడేవసు ఈ బసదియన్ను జీఎస్ఎస్ఎస్ రమాకించాందు మేలిలుప కార్బన ఒండియేయ రాజాధిరాజున కట్టి నిది బసది ఇదే ఆశిసే.

କେଂଗାଳ୍ପୁ ମୁଣ୍ଡନ୍ତଦ ନାମନ୍ତର କୁ ଧରମକାର୍ଯ୍ୟଗାଲି ଶ୍ରୀତ୍ରାପ ନିଜେଇପଥୁ ଗୁଣାଶେନପଂଦିତେହେନ୍ତୁ । କୁତନୁ ଦ୍ୱାରିକ ଅଭ୍ୟାସ କିମ୍ବାଗଳ, ନଂଦିଶିଖୁ, ଆରୁଙ୍ଗାଲ୍ପୁନ୍ତର୍ଯ୍ୟକ୍ଷେ କେରିପଥୁ । ପୁଷ୍ପଶେନ୍ଦ୍ରନାଥାଳ୍ପିତେହେନ୍ତୁ କିମ୍ବାନୁ । କୁ ଗୁରୁବିନ ପାଦଗର୍ଭନ୍ତୁ ରାଠୀଶ୍ୱର ବସଦିମୁ ମୁମଦିନ ବଂଦେଇମଦର ମେଲେ କେତ୍ର ଲାଗିଦେ । ଶ୍ରୀ. କୃ. କୃତ୍ତିଲ୍ଲ କୁ ବସଦିଗାସ ଗୁଣାଶେନପଂଦିତଙ୍କ ଯୁବାପାନ୍ତ୍ରେ ଦେଇପଥୁ । କୁତନୁ “ନୀରାଗ ଧରମ” ପେଂଦୁ ବନ୍ଦ ଭାବିଯନ୍ତୁ ତୈଳିକି ଫନ୍ଦୁ (ନଂ. ୨୮) । କୁ ପିତରୁପାନ୍ତୁ ଶୋଇବିପଥ ତାନ୍ତର କେଳିଗେ ବଂଦୁ କାପିନ ଜିତ୍ରପଥୁ କେଳିରୁଲାଗିଦେ । ହୋର୍ନ୍ଦ୍ରାଳ ଅରସନାତ ପିନ୍ଦରାଦିତ୍ୟଙ୍କିର୍ଣ୍ଣିଗେ ଗୁରୁନାଗିଦ୍ଵେ ଗୁଣାଶେନପଂଦିତଙ୍କ ଶୋଇବାରିନାଲି କଷ୍ଟିଦ ବସଦିମୁ ସଂରକ୍ଷଣୀଗିରିଦୁ ପରିଯାଳିଏଇଲିଯିବି ଦକ୍ଷିଣୀଯାଂଦିନ୍ତୁ ପଦେଦିନ । ଅରକଲଗାମୁ ତାଲୁକାନ ତାନ୍ତରଦଲ୍ଲି କୁତନୁନ୍ତେ ହୋର୍ନ୍ଦ୍ରାଳ ଏଇଜୀବନିଗନ ପକ୍ଷିଦ୍ୱୟାର ପକ୍ଷ ଲଦେଇଯିରୁ ଗୁରୁବିନ୍ଦୁ ଦେଇଲାଇଗିଦେ । ମୁଖ୍ୟାରିନାଲି ଦେଇଲାବିନ୍ଦୁ ପାଦିନ୍ଦୀର ମେଲେ କୁ ଗୁଣାଶେନପଂଦିତଙ୍କ ପାଦଗର୍ଭନ୍ତୁ କେତ୍ର ଲାଗିଦ୍ଵେ (ନଂ. ୮୩) । ଆ ଶ୍ରୀତ୍ରାପ କୁତନୁ ତରମନ୍ତୁ ଗୁରୁନ୍ତୁ କେନ୍ଦ୍ରୀୟମିଶ୍ରିଦେଶିନ୍ଦୁ ଆ ରାଶନ୍ଦିନିଦ ଶାଖିବସବକୁଗାଗିଦେ । କୁତନୁ ଶ୍ରୀ. କୃ. କୃତ୍ତିଲ୍ଲ ମୋହକଲ୍ପିତ୍ତ୍ଵିନାଶକ୍ଷେ ସଂଦେଶିମୁ (ଆମଦି ମୁଦିଦିନେମୁ) ବିନାନ୍ତେ ତାନ୍ତର କେତ୍ରକୁ ଦେଇ । ରାଶନ୍ଦିନି କୁତନୁନ୍ତୁ “ଶରମାରାନ୍ତର୍ମୀରିତ୍ୟ ସକ୍ରମାକାବ୍ଲୁରାସ୍ତୁ ଗମାଦି ମୁରକ୍କୁର୍ବୁଦ୍ଧିପିଲ୍ଲାଇ” ପେଂଦୁ ପରେଇବିଦେ ।

ముఖ్యానిన బసదిగళు జతురస్కారపద్మి, కగ్గల్లినన్ని కట్టల్పుట్టి సరఫాద కట్టడగలానే. ఆదరి ఈగ లభ్యివిషప అవుగల్లిన విగ్రహగళు సందర కలాకృతిగాను. ఇప్ప కొంగాట్లుర కాలద శీల్ప కలాస్టేప్లణ్ణతేగి నాక్కి గలానే.

ಕೊಂಗಾಳ್ವರ ಆಳಕೆಯ ಕಾಲಕ್ಕೆ ಸೇರಿದ ಇನ್ನೂ ಕೆಲವು ಜೈನ ಶಾಸನಗಳು ಈ ಸಂಪೂರ್ಣದಲ್ಲಿವೆ. ರೈಭವಂತ್ಯದೇವರ ಶಿವರೂಪ ಪ್ರಭಾಚಂದ್ರದೇವರು ಮುಕ್ತರೂಪ ವಿವರವನ್ನು ಕ್ರ.ಕ. ೧೦೬೪ನೇಯ ಪಂಚದ ಶಾಸನ ತಿಳಿಸುತ್ತದೆ. ಪರಮಶಿವನವರ್ಕಾನಾದ ಎಡಯ್ಯನ ಪತ್ರಿ ಇಕ್ಕೆಯಬ್ದೀಯ ಸಂಸ್ಕಾರ ನಿಧಿಯಿಂದ ಮರಣಮೇಳಂದಿದಳಿಂದು ೧೦೬೫ನೇಯ ಶಾಸನವು, ಮಹಿಂದನಗಳಾದ ದೂರಿಯಾದ ಕೆರಿಯಾಯನು ಚಾಂಗೆ ಬಸದಿಯಲ್ಲಿ ಹಂಸ್ಯಾರ್ಥ ದಿನಗಳ ಪ್ರತಿನಂಜು ಆಚರಿಸಿ ಮುದಿಸಿದೆನಿಂದು ೧೦೬೬ನೇಯ ಶಾಸನವು ತಿಳಿಸುತ್ತದೆ.

ಕೊಂಗಳ್ಕೆಲ್ಲ ಜೈವದ್ವರ್ಮಾವಲಂಬಿಗಳಾದ್ದರೂ, ಇತರ ಧರ್ಮಗಳಿಗೂ ಅಶ್ಯಯ ನೀಡಿದ್ದರೆನ್ನುವುದು ಗಮನಾರ್ಹವಾಗಿದೆ. ಉತ್ತರ ಉನ್ನತ್ಯ ರಾಸನಗಕಲ್ಲಿ ರಾಜೇಂದ್ರಪ್ರತಿಪ್ರಕೋಣಾಳ್ವನು ಪ್ರೋವಿಷಿಯ ನಿರ್ದೇಶರಾಲಯಕ್ಕೆ ದತ್ತಿಗಳನ್ನು ನೀಡಿದ ಉಲ್ಲೇಖವಿರುವದನ್ನು, ಇಲ್ಲಿ ಸ್ಥಿರಸಂಭವದು.

ಸ್ವಾಮಿಯ ವಿಗ್ರಹಗಳು ಸುವರ್ಣಾವತಿ ನದಿಯಲ್ಲಿ ಕ್ರಿ. ೧೯೫೦-೫೧ ದಿನರೆತವಿನದೂ, ಅವುಗಳನ್ನು ಅಂಜನಗಳಿಯಲ್ಲಿ ಮೊದಲು ಮರದಲ್ಲಿ ಕಟ್ಟಿಲಾದ ಬಸದಿಯಲ್ಲಿ ಪ್ರತಿಷ್ಠಾ ಪಿಸಲಾರಿಯಿತೆಂದೂ, ಸಂಕರೆ, ಕ್ರಿ.ಕ. ಇಂಬಳರಲ್ಲಿ ಈ ಬಸದಿಯನ್ನು ಕಾಂತಿಕೆಯಿಂದ ಕಲ್ಲಿನಲ್ಲಿ ಕಟ್ಟಿಸಲಾರಿಯಿತೆಂದೂ ಈ ಕಾಂತಸದಲ್ಲಿ ಹೇಳಿದೆ. ರಾಂತಿಕೆಯಿಂದ ದೇವರ ಸ್ವಾಮಿನಜರಾದ ಕೊಳಿಸಬಗರದ ಕಾಂತೋಪಾಧಾರ್ಥಿಯರು ಅವುಗಳನ್ನು ಪ್ರತಿಷ್ಠಾ ಪಿಸಿದರು.

ಈಗ ಪ್ರತಿಕೆರಿಯಲ್ಲಿರುವ ಈ ವಿಗ್ರಹಗಳು ಮೊದಲು ತಾತಂಗಿರಲ್ಲಿ ಪ್ರತಿಷ್ಠಾ ಪಿತಾದಸ್ತಗಳಿಂಬುದು ಸ್ವಷ್ಟಿ. ಅನೇಕ ರಾಂತಸದಲ್ಲಿ ಮೂಲಸಂಖ್ಯೆ, ದೇವಿಯಗಳು, ಪ್ರಸ್ತುತಿಗಳು, ಕೌಂಡಕುಂಭಾಸ್ತಯಾಕ್ಷೇ ಸೇರಿದ ತಾತಂಗಿಯ ಮಾಹಣಂದಿ ಭಾಷ್ಯಕರಕ್ಕೆ ರಾಂತಿಸಾಥನ ವಿಗ್ರಹವನ್ನು ಸ್ವಾಮಿಸಿದೆಂದು ಹೇಳಿದೆ. ರಾಂತಿಸಾಥನ ಇನ್ನೊಂದು ವಿಗ್ರಹವನ್ನು ಹರಗಿಸ ಕರ್ತವ್ಯ ಎಂದು ದೇವಸತ ವಿಕ್ಷೇರಾದ ತಾತಂಗಿಯ ಪಟ್ಟಿಳಿದ ನರಗಳು ಪ್ರತಿಷ್ಠಾ ಪಿಸಿದರು (ಸಂ. ೬). ಎಂದ ಬಳಿಕ ಉನ್ನೇರು ರಾಂತಸದಲ್ಲಿ ಹೇಳಲಾದ, ನರಗಳಿಕ್ತಿಗೆ ಹಿಂದ್ರಾಂತ ಚಕ್ರವರ್ತಿಗಳ ಗುಡ್ಡ ಅರಾಜಿಷ್ಟಿಕ್ಕೆ ಹರಿಯಿಳಿ ಹೆಗ್ಡೆ ಮಾಡಿಸಿಕೊಟ್ಟು ದೇವರು ಅನಂತಸೂಮಿಯ ವಿಗ್ರಹದೆಂಬುದು ಸ್ವಷ್ಟವಾಗುತ್ತದೆ. ತಾತಂಗಿಯ, ಅಂಜನಗಿರಿಯ ಉತ್ತರಕ್ಕೆ ಪದು ಕೀಲೋಮೊಟ್ಟಿಗಳ ದೂರದಲ್ಲಿ ಸುವರ್ಣಾವತಿ, ಅಂದರೆ ರಾಂಗಿ ನದಿಯ ಕೀರ್ತನೆ ಮೇಲಿನ ಒಂದು ಗ್ರಾಮವಾದಿದ್ದಿರೇಕೂ. ನದಿಯಲ್ಲಿ ಒಂದ ಪ್ರವಾಹಗಳೆಲ್ಲಿಂದು ಅಲ್ಲಿನ ಬಸದಿಯ ಕಟ್ಟಿದವನ್ನು ನಾಕಪಡಿ, ಅದರೊಳಗೆ ವಿಗ್ರಹಗಳು ಕರಮಾನಗಳ ಬಳಿಕ ಅಭಿನವಹಕಾರುಕ್ಕಿಂತಿಗೆ ದೊರಿಕಿರುವುದೆಂದು ಹೇಳಿತ್ತದೆ.

ಇಂನೇಯ ರಾಂತಸದಲ್ಲಿ ಬೆಳಗಳಕ್ಕೆ ಸೇರಿದ ಚೈನಮುನಿಗಳ ವಂಶಾವಳಿಯನ್ನು ಕೊಟ್ಟಿದೆ. ಅದು ೬೧ಿಗೆ:

ಚಾರುಕ್ಕಿಂತಿಗೆ ಪಂಡಿತ (I)

ಅಭಿನವ ಚಾರುಕ್ಕಿಂತಿಗೆ ಪಂಡಿತ

ಇನ್ನುಡಿ ಚಾರುಕ್ಕಿಂತಿಗೆ ಪಂಡಿತ

ರಾಂತಿಕೆಯವರ

ಇವರಲ್ಲಿ ಮೊದಲನೇಯವನಿಗೆ ರಾಂಗುರಾಜಗುರು, ಮಂದೆಲಾಚಾರ್ಯರ್, ಮಹಾವಾದವಾದೀಕೃತ ಮುಂತಾದ ಬಿರುದಾಗಳನ್ನೇ. ಅಲ್ಲಿನ ಈಕನಸ್ತು ಬಲ್ಲಾಳರಾಯ ಜೀವರ್ಕಾಷಾಪಾಲಕೆಂದೂ ನಾಲ್ಕಿಸಿದೆ. ಇವರಿಂದ ಈಕನ ಮೊಯ್ಯಿಕರ ರಾಜಗುರುವಾಗಿದ್ದು, ಬಲ್ಲಾಳರಾಯನೇಬ್ಯಾನ ಜೀವವನ್ನು ಕಾಪಾಡಿದೆನ್ನು ತಿಳಿದುಬಂತ್ತದೆ. ಅದರೆ ಈ ಬಲ್ಲಾಳರಾಯನು ಯಾರು ಎಂಬುದು ಸ್ವಷ್ಟವಾಗಿಲ್ಲ. ಈಕನ ಮೇರೆಲನೇಯ ಬಲ್ಲಾಳನೇಂಬ ಒಂದು ಸಂಪ್ರದಾಯ ಮಾತ್ರ ಪ್ರಚಿತವಾಗಿದೆ.

ಅನಿದಿಷ್ಟ ವಿವರಗಳು

ಈತನೆಯ ಕರಮಾನದ ಏರಡು ವೀರಗಳುಗಳು (ಸಂ. ೬೨ ಮತ್ತು ೬೩) ಇಬ್ಬರು ದೇಕವನ್ನು ಬಲಿದಾನಮಾಡಿದ ವಿವರವನ್ನು ನಿರೂಪಿಸುತ್ತಾರೆ. ಏರಡು ಸಂದರ್ಭಗಳಲ್ಲಿಯೂ ಅವರು ತಮ್ಮ ತೆಲಿಯನ್ನು ಕಡಿಮೆಕೊಳ್ಳಿಸುವುದರ ಮೂಲಕ ದೇವತಾಗ್ರಹವಾಡಿಕೊಂಡರು. ಶಿಂಲಾವಾದ ಈ ರಾಂತಸದಲ್ಲಿ ಹೆಚ್ಚಿನ ವಿರಾಗಗಳು ಹಿಗೆಷಿದಿಲ್ಲ. ಮೊದಲನೇಯ ರಾಂತಸದ ಕಾಲ ಕ್ರಿ. ೧೯೫೪. ಮಂಡಿಗ ವೀರನ ದೇಸರು ಬೂಜಗ ಎಂದಿದ್ದಂತೆ ಕಾಣುತ್ತದೆ. ಏರಡು ಇಂದ್ರಿಯ ರಾಂತಸದಲ್ಲಿಗಳನ ಕರಮಾನದ ಲಲ್ಲಾಳಗಳಿಗೆ ಸಂಬಂಧಿಸುವಾಗಿದೆ.

ಕ್ರಿ. ಕ. ೧೦೧ಂನೇಯ ವರ್ಷದ ಇಂನೇಯ ರಾಂತಸ ನಿದ್ರೀಕೃತ ಮಹಾದೇವನಿಗೆ ಸ್ವಾತಿತ್ವ ದತ್ತಿಯನ್ನು ಕುರಿತಾಗಿದೆ. ದಾಸಭಾವುಮಿಯನ್ನು ಅದಕ್ಕಾಗಿ ಸ್ಥಾಪನ್ಯಾಯ ಸ್ವೀಕಾರಾವಂದಿಸಿದ್ದಂತೆ ಕರ್ಯಕ್ಕೆ ಪಡೆಯಲಾಯಿತು. ರಾಂತಸದಲ್ಲಿ ಈ ವಿವರವನ್ನು ನಿರೂಪಿಸುವಾಗ ಖಾವಯೋಣಿಸಲಾದ “ಸ್ವಾಸ್ಥ್ಯಾಜಿ ಕೊಟ್ಟಿ, ಮಣ್ಣಾಜಿ ಕೊಟ್ಟಿ ಪತ್ತು ಖಣ್ಣಾ ನೇಯ ಅಡವಲಂ” ಎಂಬ ಪದಗುಬ್ರದ್ಲಿನ “ಅಡವಲಂ” ಎಂಬ ಪದದ ಬಿಂಬಿತವಾದ ಅಥ ತಿಳಿಯದು. ವರ್ಷದ ಉತ್ತರದ ರಾಂತಸದಲ್ಲಿ ‘ಅಡವಲಂ ಗದ್ವಾಣ’ ಎಂಬ ಪೂರ್ವಕ ಇದೆ.

ಗಣಗಳರು ಮತ್ತು ತೊಡ್ಡು ಗ್ರಾಮಗಳಲ್ಲಿನ ಇಂನೇಯ ಕರಮಾನದ ರಾಂತಸಗಳಲ್ಲಿ (ಸಂ. ೬೩ ಮತ್ತು ೬೪) ಅನ್ನೀಯ ಮೇಲಿನ ದಕ್ಕಿಗೆ ಸಂಬಂಧಿಸಿದೆಂತೆ ನೀಯಮಗಳ ಉಲ್ಲೇಖಿಸಿದೆ. ಗಣಗಳು ರಾಂತಸದಲ್ಲಿ ಗಂಡುಮುಕ್ಕೆಲ್ಲಿದ್ದಿರುಗು “ಮೇಂದ್ರೀಗೆ ಹೆಣ್ಣುಮತ್ತುಂಗೆ” ಅನ್ನೀಯಲ್ಲಿ ವಾಲು ಸಲ್ವತ್ತದೆ ಎಂಬ ನೀಯಮವನ್ನು ಹೇಳಿದೆ. ಈ ನೀಯಮ ಬಂಪರ್ಕೆ ಗಂಡನಾಡಿಗೆ ಅನ್ವಯಿಸಾಗುವಂತೆ ಹೇಳಿದೆ. ೧೦ನೇಯ ರಾಂತಸ ಒಂದೆ ಕುಂದಾರಿನಲ್ಲಿ ಹೆಣ್ಣಿಗೆ ಸಲುವ ಸ್ವಾಸ್ಥೀವಾರಿಯಾಗೆಯನ್ನು

ದೃಢವಡಿಸುವುದಲ್ಲಿದೆ “ ಹಂತ್ಯುಗಿ ಹೆನ್ನುಮತ್ತಾಂಗಿ ತೊತ್ತಿನ ಮತ್ತಾಂಗಿ ” ಸರ ಅಸ್ಟ್ರಾಲಿಯಾಲು ಸಲ್ಲವುದು ಎಂದು ಹೇಳುತ್ತದೆ.

ಸುಮಾರು ಗ್ರಂಥನೆಯ ಪರಿಚಯ ರಾಸನ (ನಂ. ೪೪) ಹಾನಗಲ ಜಿಂಗೋದಪಿಗೆ ಸಂಚರಷ್ಟರ್ಯಾನು ನೀಡಿದ ಗೋಡಿಕೆಗೆ ಸಂಬಂಧಿಸಿದ್ದಾಗಿದೆ. ಹಾನಗಲ ಎಂಬುದು ಧಾರವಾದ ಜಲ್ಲೆಯ ಹಾನಗಲ್ಲು ಅಗಿರಬಹುದಾದ ಪಕ್ಕದಲ್ಲಿ, ಹಾನಪದೇದಾತ, ಅಥವಾ ಅವನ ಪೂರ್ವಾಜು ದೂರದ ಆ ಉರಿಣಿದೆ ಇಲ್ಲಿಗೆ ವಲಸೆ ಬಂದಿದ್ದರೆನ್ನುಸ್ವಾಮಿ ಗಮನಾರ್ಹ.

ಇಂದ್ರರು ಶತಮಾನಕ್ಕೆ ಸೇರಿದ ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲಿರುವ ರಾಸನ (ನಂ. ೭೫) ಹೊಂಣಿಸ್ವರವರ ಪಶ್ಚಿಮುದ್ರೆಮೃಷಣ ಜ್ಞಾಪಕಾರ್ಥವಾಗಿ ನೀಡಿದುದು. ಇದರಲ್ಲಿ ಮೊಂಜಿಷ್ಟನನ್ನು ಮನೆಯ ಪಂಕ ಎನ್ನಲಾಗಿದೆ. ಇದು ಅವನ ಮನೆಯ ಹೆಸರು.

ಈ ಸಂಪೂರ್ಣದಲ್ಲಿ ಬರುವ ಕೆಲವು ನಾಡುಗಳು—ಪೂರ್ವನಾಡು-೨೦೦೦, ಎಡನಾಡು-೧೦, ಮುಕ್ಕಾರುನಾಡು, ಖಲುಗಲಿನುಂಡಿಗೇರಿನಾಡು, ಹೊರೂರು ನೊರೊಕ್ಕಲನಾಡು, ಕಾರತ್ತಿನುಂನಾಡು, ಬೆಟ್ಟಿಯುತ್ತನಾಡು, ವಾಡಿನಾಲ್ಕುನಾಡು, ಯಂದವನಾಡು, ಗುಂದನಾಡು, ತೆರೆಕನಾಡು(೧೦), ಸಂಪಾದನಾಡು—ಇತಿಹಾಸಿಕ ಭಂಗೆಂಳಿಸಿನ್ನು ಆಧ್ಯಯನ ಮಾಡುವವರು ಗಮನಿಸತಕ್ಕಂಥವುಗಳಾಗಿವೆ. ಇನ್ನಗಳಲ್ಲಿ ಕೆಲವು ನಾಡುಗಳ ಹೆಸರುಗಳು ಈಗಲೂ ಅಸ್ತಿತ್ವದಲ್ಲಿವೆ.

ଶାସନ ପାଠଗଳୁ

TEXTS

1 (1)*

ಮುದಿಕೇರಿ, ಮುದಿಕೇರಿ ತಾಲ್ಲೂಕು

జిల్లా మికానేయల్లి ద్వ ఈగ స్పీడ్ రెండిన బ్రోఫేల్ నల్లి రున ల్యూథేరన్
వస్తు సంగ్రహాలయదల్లి రున తామ్చాస

The record is on three copper plates secured with a ring and elephant seal. It is in Kannada characters of the 9th century. The language of the main portion is Sanskrit and the details of the grant are in Kannada.

The record gives the genealogy of the Gaṅgas upto Avinīta. The details about each king namely, Koṇguni-mahādhīrāja, Mādhava-mahādhīrāja, Harivarman-mahādhīrāja, Viṣṇugopā-mahādhīrāja, Mādhava-Mahādhīrāja and Avinīta agree with most of the copper plate records of the Gaṅgas hitherto discovered.

The details of the date of the record are the year 388, Māgha, Sōmavāra, Svāti-nakshatra, śu, pañchami. It is not clear if the year 388 refers to the Śaka year. No cyclic year is mentioned in the record. However, if this is taken as the Śaka year, the given date would correspond to 466 A.D. But the details regarding the week day and the nakshatra do not correspond, since Māgha śu, 5 in Śaka 388 fell on Wednesday and not on Monday and the nakshatra was Uttarābhādrapada and not Svāti.

The record registers the grant of Badaneguppe and other villages to Śrīvijaya-jinālaya of Taṭavana-nagara. The donee was Chandaṇḍi-bhaṭṭāra, disciple of Guṇanandi-bhaṭṭāra, who belonged to the Dēśiga-gana and Koṇḍakundānvaya. The villages are stated to have been granted by the minister of Akālavarsha Pṛithivivallabha having obtained them by grant from Avinita-mahādhīrāja.

ಒಂದನೇಯ ಹಲಗೆಯ ಸೀಂಭಾಗ :

- १ सूक्ष्म जितापुगवता गत घन गगनाभीने प्रदानाभीने श्रीमद्दार्ढा राजा विद्युत् [क]
 - २ लामुलापैर्यामाव भसन भाकृरो शूलदृष्टयु शुरुपर विज्ञेत व महासिलामुपच लब्धि बल
 - ३ पराक्रमेनो दारक्षेनेविगत विदारक्षेनेवलभू बुरु विभावत विभाविक कर्त्तव्यान
 - ४ स गवेत्तर्गु श्रीप्राणामुख्याहौ वृषभाधिराज || तत्पुत्र विकारनामगत गुणयुक्तिर्विन
 - ५ दार्य विनेयु विहित वृत्तेः समवाक्यज्ञा वृशना पात्रात्माधिगत राज्यक्षेत्रयैवेजन विद्युत्त्वं
 - ६ विकाच्छूनि सिकाहीलभूक्तेनो सिद्धिसासृष्ट्यु पञ्च परियोक्ति कुलस्य दक्षत्वक्षमता
 - ७ पञ्चत्तुलुक्तेऽतो श्रीमानानाधव वृषभाधिराज || तत्पुत्र विशुद्धपैतवर्मा गुणयुक्तिर्वाप्नीक
 - ८ चक्रतुदार्ढान्ते युद्धवाक्षी शक्तुरुदधि सत्तुल सूरीदत यं श्रीमद्दार्ढवर्मामुकाधिराज ||
 - ९ तत्पुत्र || दिउ गुरु देवतासुजन सरीक नारायण जरलग्नादत श्रीमुद्दिन्द्रिग्नीवप्तु

ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ:

- 10 ಹಾಧಿರಾಜ || ತಸ್ಯ ಪತ್ರ || ತ್ಯಯವೃಕ ಚರಣಾಭೋರುಹ ರಾಜಾಸ್ಪನಿತ್ಯ ಕ್ಷಮೋತ್ವಮಾಜ್ಞ ಸ್ವಭೂತ

* ଅନେକଣଦିଲ୍ଲିରୁଙ୍କ ଅଂକେଗଳୁ ହୀନଦିନ ଅନ୍ତର୍ମୟାଲ୍ଲିନ ଶାନ୍ତାଗଳ ଅଂକେଗଳଙ୍କୁ ସମ୍ବନ୍ଧିତ ହେବାରୁ

- 11 ಒಳ ಪರಾಕ್ರಮ ಶೈಯ ಕೃತ ರಾಜ್ಯ ಕಲೀಯುಗ ಬಳ ಸಂಕಾವಸನ್ಯ ಧ್ವನೀಧಿರಣ ಶಿಕ್ಷೆ ಸನ್ನ¹ದ್ವಿ
ಶ್ರೀಮಾನಾಂದ
- 12 ಧರ್ಮಾಧಿರಾಜ || ತತ್ತ್ವ ಪುತ್ರ || ಶ್ರೀಮಾಪ್ಯದಂಬ ಕುಳಿಗನ ಗಭಕ್ತಿಪಾಲಿನ ಕೃಷ್ಣ ಧರ್ಮವು ಮ
13 ಹಾಧಿರಾಜಸ್ಯ ಪ್ರಯಾಭಾಗಿನೇಯೋ ವಿದ್ಯಾಂಶಿಪಿನೇಯತಿಸಯಂ ಪರಿಪೂರ್ವಿತಾಸ್ತರಕ್ತಿ ಸಿರಪರ್ವತ ಪ್ರಥಾನ ಸೌ
14 ಯ್ಯಾ ವಿದ್ವಾಸುಪ್ರಭಾವ ಗಣ್ಯಾ ಶ್ರೀಮಾನೆನ್ನಾಜ್ಞಿಣಿ ಪ್ರಹಾಧಿರಾಜ ಅವಿನಿತ ನಾಮಾಂಶೀಯ ದಕ್ಷ ಸೃ
15 ದೇಹಿಗಳಂ ಕೊಣ್ಣಿಕಾಸ್ತಾಪ್ಯಾಯ ಗುಣಚಂಡ್ರ ಭಟ್ಟಾರ ಸಿಕ್ಷಯ್ಯ ಅಭಿಸ್ಥಿ ಭಟ್ಟಾರ ಶಕ್ಯ ಸಿಕ್ಷಯ್ಯ
16 ಸಿಳಭದ್ರ ಭಟ್ಟಾರ ಸಿಕ್ಷಯ್ಯ ಬಯಣಸ್ಥಿ ಭಟ್ಟಾರ ಸಿಕ್ಷಯ್ಯ ಗುಣಂ² ಭಟ್ಟಾರ ಸಿಕ್ಷಯ್ಯ ಚಂಡ್ರಸ್ಥಿ ಭಟ್ಟಾರಗ್ರ
ಅಷ್ಟಾ ಆ
- 17 ಸೀತಿ ಉತ್ತರಸ್ಯ ತ್ರಯೋಸಾತಕ್ಯ ಸಂಪತ್ತಾಸ್ಯ ಪೂರ್ಣ ಪೂರ್ಣ ಶೀರೋಪುವಾರಂ ಸ್ವತಿ ನಕ್ತತ ಸುಧ
ವಜ್ಞಾಪಿ ಅಕಾಶ
- 18 ವರ್ವ ಪ್ರಥಾಪಿನೆಲ್ಲಭ ಮಸ್ತಿ ತಳವನ ನಗರ ಶ್ರೀವಿಜಯ ಜಿನಾಲಯ³ ಪ್ರಾನಾದು ಭಾವಾಕರ್ತ ವಡೆನಾಡು ನ
19 ಪ್ರತಿ ಮಣಿ ಬದಣಿಗಣಸ್ಯ ನಾಮ ಅವಿನಿತ ಪ್ರಹಾಧಿರಾಜೇನ ದತ್ತೇನ ಪದಿಲುಂಬಿಣಿಳಂ ಉರುಳ

ಮಹಾನೆಯ ಹಲಗೆಯು ಒಂಭಾಗ :

- 20 ರೆಣ್ಣಿಸ್ಯ ಕೃಷ್ಣಾಂಗಜಗ್ಗಿಯ್ಯ ಅನ್ವಯಿನುಣ್ಣಂ ತಳವನಸ್ಪರದೊಳ್ಳಿ ಅವಿಶ್ಯಾಯ ಮಂಣಿಸ್ಯಾಗರಿಗಿರೆಯಿಂದಿಷ್ಟು
21 ಸ್ವಕೃಷ್ಣಾಂಗಂ ಪರಿಕೆಂಳಿಳಂ ರಾಜಪಾಸಂ ಅಸುಮೋದಿಸ ಪಸ್ಯಿಕೃಷ್ಣಾಂಗಂ ಪಂಕ್ತೋರಂ ದತ್ತುಂ
ಬದಣಿಗುಷ್ಠೆ
- 22 ಗಾರುಮಂಸ್ಯ ಶ್ರೀಮಾನ್ಯರಂ ಪೂಳಿಷ್ಟುಂ ದಿಂ ಕೆಂಜಿಗೆ ಮೌಜಿಡಿ ಗಜಕೆಲೆಯ ಕಿರಿವಳ್ಳಿಯ ಕೊಟ್ಟಿಗರ ಬ
23 ದಕ್ಷಿಗುಷ್ಠೆಯ ತ್ರಿಸ್ತಿಯ ಸತ್ತಿಕೊಂಡು ಅಗ್ನೀಯದಿ ಸಸ್ತಿಬಸ್ತು ಕಾಗಡಿ ತಟಾಕಂ ಪುನ ದಕ್ಷಿಣಾಂಶ್ಯ
24 ದಿನಿ ಬಹುಪ್ರಯಿಂದ ಬಲ್ಲಂತಿ ಪ್ರಾಕ್ಷಯೆ ಪುನ ಪಕ್ಷಿಮ ಮುಖದೆ ಸಸ್ತು ಬಹುಮಾಲಿಕ ಪಸ್ತಿಯೆ ಪುನ ಬ
25 ದಕ್ಷಿಗುಷ್ಠೆಯ ಕೊಟ್ಟಿಗರ ಮಂಟ್ಪಿಯ ಕೃಷ್ಣಾಂಗ ಕೊಟ್ಟಿ ಪಣ್ಣಿಗಾಲೆ ಪುನ ಸ್ಯೇರಕ್ತಿದೆ ಸಸ್ತು ಕಫಕ ಪ್ರಕ್ಕ
26 ಮೆ ಪುನ ಪಕ್ಷಿಮಸಾಂಧ್ಯಂ ದಿನಿ ಪೆಟ್ಟಿಬ್ಬಿಲ್ಲಿಪ್ಪಕ್ಕಮೆ ಸಾಸ್ತ್ರೇರಿತಯ ಪಟ್ಟಾಪ್ಯಕ್ಕಮೆ ಪುನ ತೊವಳ್ಳಿನೆ
ಖತ್ತರಾಮುಖಿ
- 27 ದೆ ಸಸ್ತಿಬಹುಮಾಲಿಕ ಪಸ್ತಿಯೆ ಜಮ್ಮುಪಡಿಯ ತಟಾಕಮೆ ಪುನ ವಾಯವ್ಯದೆ ಗಟಿಕಿಂಜ ಪ್ರಕ್ಕಮೆ ಪುನ ಬದಣಿ
28 ಗುಷ್ಠೆಯ ಮುಖ್ಯಾಗಿಯ ಕೊಳೆಯ ಸೂರ್ಯ ಧಾಸನೂರ ಕೃಷ್ಣಾಂಗ ಸ್ಯೇರಿಲ ಗುಂಬಿ ನಿಡುವೆಳಾಜ್ಞಿ ಪುನ ಗಜಕೆಲೆ
29 ಯ ಗ್ರಾಮ ಉತ್ತರ ದಿನಿ ಕಾರ್ಯಮೋಜಿದಿ ಇಂದು ಕೆಂಬರೆಯೆ ಪುನ ಪೂಳಿಗ್ರಮುಖದೆ ಸಸ್ತು
ಬಹುಮಾಲಿಕ ಸೆ

ಮಹಾರಾಜ ಹಲಗೆಯ ಮುಂಭಾಗ :

- 30 ಸ್ವಿಯೆ ಪುನ ಕಡಪಟ್ಟಾಗಾಲ ಪಟಿಪ್ಪಕ್ಕಮೆ ಪುನ ಇಸಾನದೆ ಬದಣಿಗುಷ್ಠೆಯ ದಾಸನೂರ ಪೊಯಿಕ್ಕದ ತ್ರಿಸ್ತಿಯ
31 ತಟಾಕಮೆ ಕೊಡಿಗಟ್ಟಿ ಚಿಞ್ಣಿಪ್ಪಕ್ಕಮೆ ಕೆಂತಿಜಿಂಜಿನ ದಿನೆಂಂ ಪೂಳಿಗ್ರದೆ ಕೊಡಿತ್ತು ಶ್ರೀಮಾನ್ಯರಂ ||
ತತ್ತ್ವ ಸಾಸ್ತ್ರೀಣಿ
- 32 ಗಜಿಗಾರಕ ಕುಲ ಸಕಲಾಂಗಾಂಕ ಪುರುಷ ಪೆಂಬ್ರುಕ್ಕಾವಾಣ ಮಜುಗರೆಯು ಸೇಸ್ಟಿರಕ
ಗಂಜಿನಾಡ ನಿಗ್ರಂತ ಮಂತ್ರಿಯು
- 33 ಗುರೆಯ ನಾಸ್ತಿಕ್ಯಾಲ ಶೀಂಬಾಲಾದಸಭ್ಯತ್ಯಯಾಂ || ದೇಸ ಸಾಸ್ತ್ರೀತಗಮಾರ ಕುಳಿಗೆಂಳಿರಂ ಗಡಿಗನೂರ
ತಗಡರು ಅಲ್ಲೇಣಿ
- 34 ದ ತೇಸಸ್ತ ಕರುಂ ಉಪ್ಪತ್ತಾರ ಜಿಳ್ಳಾರರುಂ ಅಳಗೆಯರುಂ ಬದಣಿಗುಷ್ಠೆಯ ರುಂಸಸ್ತು³ ಜಿಳ್ಳಾರು
ಸ್ವಿಗ್ರಾವಿಯರುಂ ||

¹ ಈ ಅಕ್ಷರನಸ್ಯ ಪಂಕ್ತಿಯ ಕೆಳಗ ಸೇರಿಸಲಾಗಿದೆ.

² ವಿದ್ವಾ ಎಂಬ ಕಡವನಸ್ಯ, ಮೇಲೆ ಪಂಗಪಾದ ಹಾಕಿ ಪಂಕ್ತಿಯ ಕೆಳಗ ಬರಿದಿದೆ.

³ ರುಂಸಸ್ತ ಏಂಬ ಕಡವನಸ್ಯ, ಸೇಂಟ ಪಂಗಪಾದ ಹಾಕಿ ಪಂಕ್ತಿಯ ಕೆಳಗ ಬರಿದಿದೆ.

- 35 స్వదక్త పరదత్తాత్రం గ్ను యో వరీధ పసున్ఫరి షష్మిం పశ్చ సవస్త్రణి విష్ణుయాం జాయితే
క్షేమి || వ

36 సుభి పసుధా భుక్తోం రాజబి ష్టుకరాజభి యుశ్చ యుశ్చ యదా భుమి తస్య క్షే కదా పశ్చ || దేవ

37 స్వస్త్రి విషం ప్సోరం న విషం విషపుజ్యతే విషపేకాకిసం హెస్తి దేవస్థు పుత్రపోత్తికం ||
సాపాస్థోయం ధ

38 మృతేకుం స్వపాతాం కాలే కాలే పాలసీయో భవష్టి సబ్బునేతాం భాగిన పాత్రివేస్త్రు
భూయో భూయో

39 యాజకే రాపుభద్రు || విషకమ్ము లిఖితం ||

TRANSLITERATION

First plate, back :

- 1 svasti jitām bhagavatā gata-ghana-gaganābhēna Padmānābhēna śrimad-Jāhnāviya [ku]
 - 2 lāmalā-vyōm-ávabhasana-bhāskaraḥ svakhaḍgaya-ka-prahara-khanḍita-mahā-silā-
stambha-labdhā-bala-
 - 3 parākramō dāraṇōtri-gaṇa-vidāraṇōpalabdha-braṇa-vibhūshaṇa-vibhūshita Kaṇvāyana-
 - 4 sa-gōtrasya śrimān-Koṇaṇi-mahādhirāja ‖ tat-putra pitur-anvāgata-guṇa-yuktō vi-
 - 5 dyā-vineya-vihita-vṛittāḥ samyāk-prajā-paṭanā-matrādhibhigata-rājyāt-prayōjana vidvat-
ka-
 - 6 vi-kāñchana-nikāshōpala-bhūtō nīti-sāstrasya vaktri-payōktri-kusalasya Dattaka-
sūtra-
 - 7 vṛittī-praṇetāmī śrimān-Mādhava-mahādhirāja ‖ tat-putra pitṛi-paitamahā-guṇa-
yuktō-vanēka-
 - 8 chāturdānta-yuddha vāpti-chatur-udadhi-salila-svadita-yasa śrimad-Harivarmma-
mahādhirāja ‖ ta-
 - 9 t-putra ‖ dvija-guru-dēvatār-pūjana-parō Nārāyaṇa-charaṇanūḍhdhata-śrimad-Viṣṇu-
gōpa-ma-

Second plate, front:

- 10 hādhirāja || tasya putra || Triyambhaka-charaṇābhōruha-rajaḥ-pavitrikṛit-ottamāṅga
sva-bhuja-

11 bala parākrama-kṛiya-kṛita-rājya Kali-yuga-baṭa-paṁkāvasanna-dhṛishōdhdharaṇa-
nitya-sanna²dhdha śīmān-Mādhā-

12 dha-mahādhīrāja || tasya putra || śīmad-Kadaṇba-kula-gagana-gabhaṣti-mālinī
Krishṇa-dharmmama-

13 hādhirājasya pṛīyā-bhāgīnēyō vidyā³-vineyatīsa-paripūritāntarataṇa niravagraha-
prathāna-sau-

14 rya vidvasuprathama-gaṇṇya śīmān-Koṇgāṇi mahādhīrāja Avinīta-nāmadhēya
dattasya

15 Dēśīga-gaṇam Koṇḍakundānvaya Guṇachandra-bhaṭāra-sishyasya Abhaṇandi-bhaṭara
tasya sishyasya

16 Siṭabhadra-bhaṭāra-sishyasya Jayaṇandi-bhaṭāra-sishyasya Guṇaṇa'ndi-bhaṭāra-sishy-
syā Chandaṇandi-bhaṭārargge ashtā a-

1 ಈ ಅಕ್ಷರವನ್ನು ಹಂತೆಯು ಕೆಳಗೆ ಬರೆದಿದೆ.

² The letter *nna* is inserted below the line.

³ *vidyā* is inserted below the line, with a small cross above, to show where it should come.

⁴ The letter *na* is inserted below the line.

- 17 sīti-uttarasya trayō-saltasya sampvatsarasya Māgha-māsam Šōmavāram Svatī-nakshatra
suddha Pañchami Akāla-
- 18 varsha-Pṛithuvivallabha-mantri Taṭavana-nagara-Śrivijaya-Jinālaya⁵ke Pūnāḍu-chhā
sahaśra Edeñāḍu-sa-
- 19 pṛati madhyē Badaneguppe-nāmā Avinīta-mahādhirājēna dattēna Paḍiyēlaṛoḷam ūrū-

Second plate, back:

- 20 roḷ pannir-kkaṇḍugañ-geydu ambali-maṇṇuṁ Taṭavana-puradoḷ taṭa-vittiya maṇ
Pogarigeleyoḷ pa-
- 21 nnir-kkaṇḍugam Pirikegeyeloḷam rājamānaṁ anumōdāna pannir-kkaṇḍugam manōharām
dattām Badañeguppe-
- 22 grāmasya simāntaram pūrbasyaṁ-disi keñjige morađie Gajaseleye Karivalīya
Koṭṭagara-Ba-
- 23 dañeguppeya-trisandhiya satti-korađu āgnēyadīn-ante bandu Kāgañi-taṭākam puna
dakshiṇasya
- 24 disi bahuṣuhiye Balkaṇi-vṛikshame puna paśchima-mukhade sanda bahumūlika-
pantiye puna Ba-
- 25 dañeguppeya-Koṭṭagara-Muṭtagiya-trisandhiya koļe Vaṇḍigāle puna nairatyade sandu
kathaka-vṛiksha-
- 26 me puna paśchimasyāṁ disi peļd-uḍil-vṛikshame sānteretiya vaṭā-mṛikshame puna
tore-va]lame uttarā-mukha-
- 27 de sanda bahumūlika-pantiye jambupađiya-taṭākame puna vāyavyade gaļe chimcha-
vṛikshame puna Badañe-
- 28 guppeya-Muṭtagiya-Koļeyanūra-Dhāsanūra-trisandhiya nergila-gumbe niḍuveļuṅge
puna Gajasele-
- 29 ya-grāma uttara-disi kāya-morađie iļidu keñbareye puna pūrbba-mukhade sanda
bahumūlika-pa-

Third plate, front:

- 30 ntiye puna kađapalitgāla vaṭa-vṛikshame puna isānade Badañeguppeya-Dāsanura-
Pojmada-trisandhiya
- 31 taṭākame kođigatī chiñcha-vṛikshame Keñta³rambina diñeīp pūrbade kūḍittu
simāntaram tasya sākshiṇa
- 32 Gaṅga-rāja-kula-sakalāsthayika-purusha Perbbakkavāna Maṛugareya Sēndrika Gaṇje-
nāda Nirggunda Maṇiy-u-
- 33 gureya Nandyāla Simbāl ādapa bhṛityayāṁ dēsa-sākshi Tagađūra Kuļugōvaru Gaṇiga-
nūra Tagađaru Ālgō-
- 34 da Tēnandakarum Ummatūra Bellurarum Alageyarum Badañeguppeya Jhamṣanda⁴
Bellurarу perggiviyyarum ||
- 35 sva-datta para-dattām gvā yō harētha vasundharī shashṭīm varsha sahasrāni viṣṭhāyāṁ
jāya⁵tē kṛimi || va-

¹ The letter *sa* is inserted below the line.

² The letter *ya* is inserted below the line.

³ The letter *ta* is inserted below the line.

⁴ *Jhamṣanda* is inserted below the line, with a small cross above, to show where it should come.

⁵ The letter *ya* is inserted below the line.

- 36 subhi vasudhā bhuktam̄ rājabhis-Saka-rājabhi yasya yasya yadā bhūmi tasya tasya
tadā pañam̄ || dēva-
- 37 svan-tu visham̄ ghōram̄ na visham̄ visham-uchyatē visham-ēkākinam̄ honti dēvasva
putra-pautrikam̄ sāmānōyam̄ dha-
- 38 rmma-hētup̄ nripāñam̄ kālē kālē pālanīyō bhavadbhi sarbbān-ētām̄ bhāgina pārttivēn-
drā bhūyō bhūyō
- 39 yāchatē Rāmabhadrā || Visvakarmma likhitam̄ ||

2 (5)

ಮದಿಕೇರಿ, ಮದಿಕೇರಿ ತಾಲ್ಲೂಕು

ಸೆಂಟ್ರೋ ಸ್ಕೂಲಿನ ಅವರಳಿದಲ್ಲಿದ್ದು ಈಗ ಮದಿಕೇರಿ ವಸ್ತು ಸಂಗ್ರಹಾಲಯದಲ್ಲಿ ಇಟ್ಟರುವ ಶಿಳಾಶಾಸನ

The record is dated Śaka 921, Śārvvari, fullmoon day of the month Phālguna, Uttarābhādrapada, Sunday, corresponding to 10th February 1001 A.D. taking Śaka 921 as expired. But the week day was Monday and the constellation Magha.

Neither the dynasty nor the king is mentioned in the record. It records the valour of Hañchama-setti, son of Biha-gāmuṇḍa of Gaṇagūr who is said to have fought at Kunindōr and obtained several villages, named. He, in his turn, made a grant of a *khanḍuga* of land to the god Rāmeśvara after bathing in the Kāvēri.

1	ಸ್ವಸ್ತಿ ಶ್ರೀ ರಕ್ತವರಿ	12	ಕಾಲಂ ತಿಬ್ಬಿಲ್ಲಾ ಕಾಲಾರಂ ನಾ
2	ಷಾತಾಂಸೆಯ ಸಾ	13	ಡಿ ಮುಳ್ಳಿನ್ನಾರ್ದ ಬೊಕನಜ
3	ಪ್ರರ್ಥಿ ಸಂ	14	ಳಿಯು ಹೆಚಾದಿವಾಡಿಯು ಗೊ
4	ವಣ್ಣರ	15	ರಾಜ್ಯಾ...ಯು... .
5	ದ ಪಾಲ್ಗು	16	ಳಿಯು ನಾಡ ಕೂಡಲೂರು
6	ಇ ನಾಸ	17	ಮಂ ತನ್ನ ಭಂಜಬಲದಿನ್ನಾ
7	ದ ಪುಣಿ ಉತ್ತರೇ ಭಾ	18	ಪಡೆದು ನೊದಲ್ಪುವೇರಿ
8	ದೃಪದ ಅಕ್ಷಯವಾರದನ್ನಾ	19	ಯಂ ಮಿನ್ನ ರಾಮೇಶ್ವರಮಂಚ
9	ಗಣಗಾರ ಬಿಹಗಾಮು	20	...ಬತ್ತು ಕಣ್ಣಿಳಂಗಳ್ಳಾ ಧ
10	ಇನ ನುಗಂ ಹಜ್ಜು	21	[ಮ್ಯಾ]ಕ್ಕೆ ಬಟ್ಟೆ ಮಣ್ಣ ವಿಷ್ಣುಗ್
11	ಮಂಸೆಟ್ಟಿ ಕುಣಿಸ್ಯೆಂಳಿಗ್ಗೆ	22	ಈ ಧರ್ಮವನಳಿದಂ ಕವಿಲೇ
		23

3 (25)

ಮದಿಕೇರಿ, ಮದಿಕೇರಿ ತಾಲ್ಲೂಕು

ಬಿಳ್ಳಾ ಕಣ್ಣೇರಿಯ ಗೋಡೆಗೆ ಸೇರಿಸಿದ್ದು ಈಗ ಮದಿಕೇರಿಯ ವಸ್ತು ಸಂಗ್ರಹಾಲಯದಲ್ಲಿ ಟ್ಟಿರುವ ಶಾಸನ

The given date Śaka 1743, Ishu, Phālguna śu. 11, Sunday and Kali day 1798178 corresponds to Sunday, 3rd March, 1822 A.D.

The record belongs to the reign of Virarājendra-vađeyar II, the last Rājā of Coorg. It records that Virarājendra, on hearing the calamities caused by the great number of elephants in his country, hunted them, killing a large number and capturing many. In 2 years 1 month and 25 days he killed 233 elephants and his troops captured alive 181.

MAHARAJA VEER RAJENDER WADEER

- १ श्रीमति श्री जयराघवद्युत्या कालिवाहने कक्षवश गैलुजन्ने इष्ट संवत्सरद वालुण तेहु गवयु भानुवारक्के कलिदन गैलुलहन्ने आ तुभदिवसदल्ली युंदुपांक श्रीर वारावार वारि जाकाया वानराद | भरदवाज गोऽ
- २ त्रृति संज्ञातराद अक्षुलायन स्मूत्रु खुक्का ताहीगलाद वीरपैवुवंत धुरिण श्रुवीलाराद श्रीमत्तेष्वदेव गैलुन्ने संपैत्रानवधु श्रीरनगर मुंदु वरिभुजवान गुणेगजबिच जारु निंकासनारादराद | अप्रतिम श्रुताप वृ
- ३ कार श्रुतेत्तवान चीत्रि प्रभुवाराद | समुद्रे श्रुत्तु राजधनवावधरण युंदुपूराद वाहाराज लिंगराजैंद्र वजेयर वात्राद |
- ४ लिंगराजैंद्र वदेयरवर श्रुत्तराद श्री वीरराजैंद्र वजेयरवरा | सधवारु सुक्तिल गुचयु दिंद श्रुद्धीराजानवाज्ज्यं गैरुयुत्त अनुगालदल्लु मुहादेव धार्यान वरराग युरुतिरुव तदनंतर सुद्धीराजल्लु वाराजगलु निकम्बार वा
- ५ नवरु तंमु लुदर श्वेरक्काथवागि रचिरुवंथ फल श्वेरागलुनु करदु वाजिद्दरिंदलु वांध जनरंनु हुंसे गैरुद्दरिंदलु भवन्नीरेपद्रुगोलालिद्दरिंद सज्ज दैंत्यु बाहुगलैंद निस्त्रिस लारेवेंदु श्रुजेगलु बिंसैसुलागि दुष्टु नि
- ६ ग्रुह श्रिष्टुपरिवालने यीसगुवाधु राजधनवावेंदु चित्तुदल्लु अनधरिस युंदुन सरकरसक्कु वामध्यरवन्नु करालैसज्जैंत गोरिहनिग वारुधिसलागि तत्त्वांबकंकरन वरमुक्तुवानु ग्रुह शहारयवाद कारण तेद्दिन्नदारभुत्तु ता
- ७ रण संवत्सरद चैत्रु ब गैयु चंद्रवार वर्युरिंत वरुव अ तिगलु ग दिन अक्के कलिदन गैरुलागै एताद्वारु दिवसद वलग अरुन्ने वामध्यदल्लु एतरुव वात्तुगजगल नमुनहक्कु तद्वाजनालंकारमुक्तु दिन चित्तुपैसि कंदिरेवन वैला
- ८ वदिगट्टु गजगलैबु लुज्जरेलै नालुडि कालेवंते अज सद्गैरां गैरुदु श्रुत्तामध्यर भजबल परुक्तुवन्निंद विविददल्लु विरामुग्निद कुंजरगलु अप्पुले श्रुत्तार षट्टुभिरु वजेवदिंद क्कैसैरि हूदिद दैंत्यु
- ९ गलु सज्ज गलने येष्टैंदरै चित्तुधानु संवत्सरद आवाद ब गैल्लु नंजत्तुरुयपट्टुण तालैंकै नल्ल लयवाद अनै उ क्कैसैरिलिद अनै उ तरुवण ब इल्लु सद्गु तालैंकैनल्ल लयवाद अनै उ क्कैसैरि हूदिद अनै उ अधिक आ
- १० श्रुत्तयुज रुदु अल्लु सद्गु तालैंकैनल्ल लुलगुलै मुहादगेरि नालिनल्ल सज्ज लयवाद अनै उ क्कैसैरि हूदिद अनै गु उ रुदु गैल्लु नंजत्तुरुयपट्टुण तालैंकैनल्ल लेन्नरुव नमुनहक्कुलु नालिनल्ल लुलगुलै मुहादगेरि नालिनल्ल सज्ज
- ११ लयवाद अनै उ क्कैसैरि हूदिद अनै उ निज अप्पुत्तयुज रुदु गैल्लु नंजत्तुरुयपट्टुण तालैंकैनल्ल लयवाद अनै उ क्कैसैरि हूदिद अनै उ श्रुत्तानु संवत्सरद निज चैत्रु रुदु अल्लु कैलदगु श्रीरंगपट्टुणल्ल लयवाद अनै
- १२ उ क्कैसैरि हूदिद अनै गै वैराक रुदु अल्लु चैत्रुयत्तु नालिनल्ल चंनवनकोटीयल्लु सज्ज लयवाद अनै गै क्कैसैरि हूदिद अनै गै तारण संवत्सरद चैत्रु ब गैल्लु किंगपट्टु नालिनल्ल लयवाद अनै गै क्कैसैरि हूदिद अनै ६० युक्त

- 13 र त्रीकंद्रिनदल्लु लयवाद आने ला कैसेरि हिदिद आने अल अंतु असूत्रिंकदिवशक्ते सूप्रस्तुदिंद
लयवाद आने लाकै सप्तिभिरु असूत्रिप्रकार प्राणयुक्तवागि प्राणेग्रजलवर्गद आने लग
लभयं गज लग यी१
- 14 तेरदल्लु शर्व वन्नोरधप्रदवागलागि विसूर्यु बिष्टुद्व व्यागे येंम्प्रे विशगल्लु अव्रि सवास्ति
वाद करि सन्नोरेहनु दिनकरनंनु नेँझजाल वन्नुत्तुन केरदंते भिन्नेगुंदिसुतागविसलगि
विदिलन्नोरादि यीरुवंथु फपत्तुचिं
- 15 तास्ते अय्यगत्तु तत्कुणदल्लु निर्गुहिदंथाद्व शृङ्गलौरेंनतवागिरुवंथु नुदगजगत्तु
वन्नोरिकनंते भाविनी वन्नुजरु प्राणसम्मेतवागि परिग्रहिं यीरुवंथु अत्युष्टु य॒

4

मुदिके११, मुदिके११ ताल्लुके१

अंजनगिरियु ज्येनबुवदियुल्लिद्व उग मुदिके११यु वस्तु संग्रहालयदल्लु इष्टिरुव
वेदलन्नेयु जिनबिंबद विशद न्नैत्रे

This undated record is in 12th century characters. It records the installation of the image of Śāntinātha by Māghaṇḍi-bhaṭṭāraka of Tātangi who belonged to Mūla-saṅgha, Dēsiya-gaṇa, Pustaka-gachchha and Kōṇḍakundānvaya. Since Māghaṇḍi-bhaṭṭāraka was the disciple of Nayakīrti who died in 1176 A.D., the record may belong to the latter half of the 12th century A.D.

- १ सूत्रित्री वन्नलसंफे देहियगज वृत्तुकगच्छु क्तोंदकुंदान्नु
- २ यद तात्त्वंगियु त्री ववाघलंदि भिष्टुप्रकद्दे१ .
- ३ चांतिनाथ देवर पृथिव्यैयु ववादिदरु

5

मुदिके११, मुदिके११ ताल्लुके१

वस्तु संग्रहालयदल्लुरुव अद्दे नुदिके११ बलवक्तुद प्रभावदेयु न्नैत्रे

This inscription, engraved above the attendant figure to the right, is in the characters of the 14th century A.D. It furnishes the date Manmatha, Kārtika śu 1 which is not sufficient for verification. As the image belongs to the 12th century A.D. as pointed above in No. 4, it is not clear as to which date it refers to. The meaning of the last line is also not clear.

- १ वन्नुत्तु सूरद ई॒
- २ क सु १ ल॒
- ३ भोवद्गुस्ति॒

6

मुदिके११, मुदिके११ ताल्लुके१

अंजनगिरियु ज्येनबुवदियुल्लिद्व उग मुदिके११यु वस्तु संग्रहालयदल्लु इष्टिरुव
वरदन्नेयु जिनबिंबद विशद न्नैत्रे

No date is given in the record. It may be assigned to the 12th century A.D. on palaeographical grounds.

It records that the *nakharas* of Tātāṅgi, who were the disciples of Harishchandra-devaru of Heragu, got prepared the image of Śāntinātha on whose pedestal the record is found. It is a beautiful image of Hoysala workmanship. According to inscription No. 19 *infra*, this image and that of Ananthanātha were found in the Suvarṇāvati river during the 15th century A.D. and were consecrated in the *basadi* at Anjanagiri.

- 1 श्रीमतु समस्त गुण संसारपूर्व
- 2 श्री मुखलसंधि देविया गिरि शैवालि क गळ
- 3 कैलांदिकुंदानपूर्णयद देविन दरि
- 4 शृङ्गोद्धृते देवर श्रीमु गुड्डू गळपूर्व तात्पत्र
- 5 गिया पट्टीजाद नवरंगेश्वरा वारा
- 6 दिसिद श्री शांतिनाथ देवरा
- 7 वुंगेश्वरा वुक्का श्री श्री ॥

7

मुकिक्षेरि, मुकिक्षेरि ताल्लुक्कु

अंजनगिरिय ज्येन्द्रियलिंद्व अग्नि मुकिक्षेरिय वस्त्रुसंग्रहालयदल्लि इच्छुरुव
मुकुरनीय जनभिंबद प्रैकद मुक्के

The record is not dated. On palaeographical grounds it may be assigned to the 12th century A.D. Nayakirti Siddhānta Chakravarti mentioned in this record appears to be the same as the one mentioned in an inscription at Śravaṇabelgola as having died in 1176 A.D. and hence the record may belong to the latter half of the 12th century A.D.

The image, on the pedestal of which the record is inscribed, is stated to have been got prepared and donated by Hariyanṇa-heggade, a disciple of Nayakirti Siddhānta Chakravarti. Hariyanṇa-heggade is also stated to have been the head of the cavalry; but it is not known under which ruler he served.

The image, though not named in the record, is that of Anantānātha mentioned in inscription No. 19 as having been recovered from the Suvarṇāvati river.

- 1 स्मृति श्रीमतु सयुक्तेश्वरि शिद्धांशु च
- 2 कृष्णगेश्वर गुड्डू अप्पाध्यक्षेद
- 3 दरियाल्लु गेंदी वाक्किनी कैला
- 4 ट्टु देवरा वुंगेश्वरा वुक्का श्री श्री ॥

8

मुकिक्षेरि, मुकिक्षेरि ताल्लुक्कु

कैलांबिंबेश्वरा नारायणालयद सभांगज्ञद गेंदीदेवे शेरिरुव ठित्तु शेरिरुव शासन

The record gives the date of the commencement of the construction of the palace as Śaka 1735, Āṅgirasa Bhādrapada śu. 1, Bhānuvāra, Kali day 1794663, which corresponds to Sunday, 6th September, 1812 A.D. The record belongs to the reign of Lingarāja II of Coorg. The inscription opens with a letter 'Liṇi' in Kannada followed by, 'Maharaja Lingarajender wadeer' in English. Then begins an Urdu inscription in four lines on the upper portion of the plate and there after follows the Kannada inscription, both of which furnish the same details. The genealogy of the king is also given in the record. It registers the construction of the palace

by Lingarāja. The construction work which began in 1812 A.D. was completed in 2 years, 1 month and 3 days i.e. in Bhāva, Āśvayuja śu. 3, Bhānuvāra, Kali day 1795433, which corresponds to Sunday, 16th October, 1814 A.D. It is stated in the record that the beautiful palace was constructed on the highest spot, after razing to ground a hillock.

ಲಿಂ

MAHARAJA LINGARAJENDER WADEER

ಉದ್ದರ್ಶ ಲಿಪಿಯಲ್ಲಿ :

- 1 ನಿರ್ವಹಿ ಇ ಸಿಂಹಿರ್ ಪಜಾಪತ್ಯ ಮ್ಹಾ ಇ ಬುರ್ಗ ಇ ಸಂಶಾಪತ್ರ್ ಜಿಸ್ತ್ತ್ ಆರ್ಥಿಯ್ ಅವರಂಗ್ ಇ ಜಹಾನ್ ಇಪ್ತ್ತ್ ಹಿಂದಿ ದಿಕ್ತಿನ್ ಇ ಗರ್ಭಾನ್ ಲಿಂಗರೂಚೆಂದ್ರ್ ಬಡೆಯುರ್ ಇಂಬ್ ಲಿಂಗರಾಚೆಂದ್ರ್ ಬಡೆಯುರ್ ಇಂಬ್ ಇಪ್ತ್ತ್ ರಾಚೆಂದ್ರ್ ದಾಮಾ ಇಕ್ಕೆಲುಕ್ಕಾ ಮಹಾರಾಜ್ ಇ ಕಿಪ್ಪ್ರ್ ಇ ಕೊಂಡ್ ಬತಾರೀಭ್ ಬೀಸ್ತ್ತ್ ನಕ್ಕೆಮ್ ಇ
- 2 ಪರ್ವತ್ ಇ ರಪ್ಪಾಜಾನ್ ಅಲ್ ಮುಖಾರಕ್ ಸನ್ ಇಂತ್ತಿ ಹಿಂಬಿಕ್ ಸ್ತಂಭ್ ವೈ ಮಹಸ್ತ್ರತ್ ವ್ಯೇ ಬರಕ್ತ್ ಇ ನಿಷ್ಣೋ ನಾಮಾ ಇ ಜಹಾನ್ ಬಂದ್ ಬನಾ ಇ ಬುನ್ಧಾದ್ ಇ ದೋಲತ್ ಸರಾ ಇ ಆಲಿಯ್ ಬ-ಕಮಾಲ್ ಜೀಬಾ ಇ ವೈ ಸಫಾಯಿ ಮುಜಯ್ಯನ್ ಗ್ರ್ ದಾಸಿದ್ವ್ಯ್ ಲಿಂಗಾಯ್ ಇ ಘರ್ಲ್ ಇ ಮ್ಹಾ ಇ ವ್ಯಾಲ್ ಮುಜಜ್ಜಾಮ್ ಸನ್ ಗ್ರೀತ್ ಒಜಿರ್ ಸಬ್ಹೇಯಿ
- 3 ಕ್ ಮುದ್ದತ್ ಇ ದೋ ಸಾಲ್ ವೈ ಏಕ್ ಮ್ಹಾ ಇ ವೇಸಿಹ್ ರ್ಹೋಜ್ ಮಿ ಪರದ್ ಬಹುಮನ್ ಇ ಇಸ್ತಿಪರ್ವ್ ರಸಾನಿದಿಸ್ತ್ ವೈ ಬಳಿದುಲೂಸ್ ಮುಯಿನ್ ತ್ರ್ ಮಾನ್ಯೋಸ್ ಮಹಾರಾಜ್ ಮುಯಿಜ್ ಕ್ ಇಲ್ಲಾಯಿ ತಾ ಕುಜಾಪಿನಾಸ್ ವೋದಾ ತಪಾನದ್ ಮುದ್ದಕ್ ಚೆಂಬ್ಲೆನ್ ಕೆಂಪ್ ಬಲನ್ ತರ್ ರಾ ಬೀಸಿಹಾನ್
- 4 ಸಾಖಾಲ್ ಬಜಾಯ್ಯ್ ಮುಕ್ತ್ ಇ ಇಷ್ಟ್ರ್ ಮುದ್ರಿಬಾ ಕ್ಂಸಾನ್ಯೇದ್ ವ ಹರ್ ಕ್ ಬ-ಯಾದ್ ಇ ತೀಗ್ ಮ್ಹಾಗುಲ್ ವೈ ಮುಮಾಜಿಫ್ ಮೇ ಬಾಪದ್ ವೈಲಾ ಫಾರ್ ಇ ದೋ ಜಹಾನ್ ಆಕ್ತ್ಯಿ ಬಿಹಾರೀ ಫಂಟ್ ಮಾತ್ರಿಕ್ ಇ ಬುದ್ದಾ ಯಿಬ್ಲೀನ್ ಅವರ್ ದ್ವ್ಯ್ ಬಿನಾ ಇಬ್ರಾರ್ ಗ್ರೀ ಇವ್ಯಾರ್ ಇಸಾಮ್ ಮರ್ಹ್ಯುಮ್ ವೈ ಮುಷ್ಟ್ ಹಾರ್ ಫ್ರೊತ್ತಿನಿದನ್ದ್

ಕಂಪ್ ಲಿಪಿಯಲ್ಲಿ :

- 1 ಸ್ತ್ರೀ ಶಯಾಭ್ಯುದಯ್ ಕಾಲಿವಾಹನ್ ಕಕವರ್ ಇಂತ್ತಿನ್ ಅಂಗೀರಬ ಸಂಪತ್ತ್ರದ ಭಾದ್ರಪದ ರಂಧ್ ಗ ಉ ಭಾನುವಾರಕ್ ಕಲಿದಿನ ಇಂತ್ತಿಇಂತ್ತಿ ಕಡಿನ ಸುಮುಹಂಕಾರದಲ್ಲಿ | ಸೂತನ ರಾ
- 2 ಜ ಮಂದಿರ ಸ್ವರೂಭ್ | ತದಾರಭ್ ಭಾವ ಸಂಪತ್ತ್ರದ ಆಕ್ತ್ಯಾಯ್ಜ ರಂಧ್ ಇ ಯು ಭಾನುವಾರದ ಪರೇಗ್ ವರ್ ಇ ತಿಂಗಳುಗ ದಿನ ಇಕ್ಕೆ ಕಲಿದಿನ ಇಂತ್ತಿಇಂತ್ತಿ ಇ ರಂಧ್ ದಲ್ಲಿ | ಸೋಮ್ ವಂಶಾಭ್
- 3 ಕ್ಂಸ್ತ್ ಭಾಯ್ ಮಾನ್ ಭಾರದ್ವಾಜ ಗೋತ್ತಿಲ್ಕ್ ನ್ಹಾಕ್ಕ್ಲಿಲಾಯನ್ ಸೂತ್ರ | ಬುಕ್ ರಾಖಿ ವಿರೋಧ್ ಮತಕ್ಷ್ ವೀರ್ ಸಿಂಹಾಸನಾರೂಪರಾದ ತ್ರೀಪ್ತಿತ್ತಿನಿದಿನ ಸಂಸ್ಕಾರದ ಮಹಾರಾಜ ಅಪ್ಪಾಜಿ ರಾಚೆಂದ್ರ್
- 4 ದೃಪರ ಸೈತ್ರುರಾದ್ | ಲಿಂಗರಾಚೆಂದ್ರ್ ವಡೆಯುರವರ ಪ್ರಕ್ರಾದ ಶ್ರೀ ಲಿಂಗರಾಚೆಂದ್ರ್ ವಡೆಯುರವರ್ | ರಾಜ ಭವಸಂಸು ಅತಿ ವಿಚಕ್ತಿದಿಂದ ಸಾಕಳ್ಯವಾಗಿ ನಿಮಾಣ ಮಾಡಿ
- 5 ಪ್ರವೇಶ ನಾಡಿ | ವಿಷ್ಣುಯಿಬಟ್ಟದು ಯಾಗೆಂದರೆ ಶ್ರೀ ಮಹಾದೇವನ ದಹುದಿಂದ ಅತ್ಯಂನಕವಾದ ಪರವರ್ತಣ ನಿಂತ್ತೇವಾದಂತ್ತಾದಾಗಿ | ಅದೇ ಸ್ಥಳದಲ್ಲಿ
- 6 ಪ್ರಕಾಶವಾದ ರಾಜಗೃಹಂ ನಿಮಿತವಾಯ್ತ್ | ಯಾರು ತತ್ತ್ವಾಂಬಿವನ ಧ್ಯಾನ ಮಾಡುತ್ತಾರೋ ಅವರಿಗೆ ಇವ ಪರದಲ್ಲಿಯು ಜಯವಿದೆ ತತ್ತ್ವಾರಣಾದಿಕ್ರಮ
- 7 ಸ್ವಭವಾತಿರಯಣ ಪರ್ವತ್ ಸುವರ್ದಕ್ ಅವಧ್ಯೆನಂದ್ ನಿಜಾಂತಕೆರಣದಲ್ಲಿ ನಿಷ್ಟ್ಪ್ರೀ ಸರ್ವ ಜನರಿಗು ಜ್ಞಾನಾರ್ಥವಾಗಿ ಬರಹಿದ ಶಾಸನ || ರಂಭಮ್ಹಾ ||

TRANSLITERATION

(for Urdu inscription)

- 1 Mihr i siphri shujāt māh i burj i sakhāvat zinat 'ārā i aurang i jahāq iftikhār i dīhīm i gaihaq Lingrajēndra-vadiyar ibn Lingrajēndra-vadiyar ibn Appāji-rājēndra dāma ik bāluhā mahārāja i kishvar i Coorg batārikh i bist o nahum i
- 2 Shahr i Ramaḍān al Mubārak 1227 Hijrī ki fath o masarrat o barakat i nasho namā i jahāq būd bana i bun yad i davlat sarā i āliya ba-kamāl i zēbāi o safāi muzayyan gardānīdā linghāyat i għarrā i māhi shavval al Muazzām 1229 Hijrī i Nabavi
- 3 ki muddat i dō sāl o yak māh o sih rōz mīsharad bahus i insiram rasānīdand o bad i julūs i maimanat mānūs Mahārāja i mu'iz ki llāhī tā kujā sipās i 'ū adā tavānad shud ki chunip koh i baland tar ra bē nishān
- 4 sākhtha bajāyash maħalli 'ishrat murattab Kunānid va har ki ba yād i tū mashghul o muvāzif mi bāshad 'ū rā fath i do jahān ast ba khātir i faid ma' aħfir i khud yagħin āvarda bina bär 'āgħajji i jamħūr i anām marqūm mushtahar farmānīdand

9

मुदिकैरि, मुदिकैरि ताल्लोके

१८०कार्येश्वर देवस्थानव बागिलन मैलिरुव छित्राले तगदीन शासन

The date Śaka 1739, Iśvara, Jēshṭha ba. 2 Bhānuvāra and 1796392nd Kali day regularly corresponds to Sunday, 1st June, 1817 A.D.

The record belongs to the reign of Lingarājēndra-vadēyar II, the Rājā of Coorg and contains an account of the construction of the Ōñkārēśvara temple at Mercara by the king. The construction of the temple began on the 1796392nd Kali day and it was completed in 2 years, 9 months and 25 days.

- 1 सून्नी श्री जयाभृदय रक्षण गलिने | याश्वर संपत्तरद | जैन्प बचुळ अ यु फानवारक्षे कलिन गिराइश्वरने या राखिदिवसदलि चंप्रदर्शक श्रीर पारावार वारिजाताया
- 2 वासराद | भरन्नाज गोत्रे संजातराद अश्वलालास सन्तुष्ट खुका राखिगारा | विरुद्धेवमत धुरील व्रविलाराद श्रीमुत्तेष्ठदगु संस्थान संस्थितासवध्य श्रीरनगर वाघे परिभ्राज वासन वा
- 3 देगिल विचित चारुसिंहासनाराधराद | अप्रतिमु व्रताव व्रकाश व्रघसित वातारांद वांदलराद | अभिंष्टलालिंद व्यभव वर्षेतराद | सकल दिंगंतराल विद्युतेवान कीर्ति व्रुव्यातराद
- 4 सवाहु वृत्तरात राजाधनवधारण युधिष्ठिराद | नुकाराज अव्याज राजेंद्ररवर वृत्तरात | लिंगराजेंद्रद वजेयरवर वृत्तरात | श्री | लिंगराजेंद्रद वजेयरवर या लेंदेकदलि सुकृत क्रीया
- 5 गळांनु विराजिदर | इक | वरत्र | यरदरल्लिया | राश्वर फलभरितवागि यीरचेका | तत्त्वारण दींद मंदक्तुर वृज्येष्ठल वृद्धायकवागि यीरुवांथा | शिवलिंग वृत्तिष्ठापनलु कर्तव्य वैंदम जे
- 6 त्रैदलि | निरुद्योग नुव्वुव्वुकरदलि | असद्वक श्रीकाल वांटिनादि युक्त राज केमलाकरेखी वदाकराखरामु | नवातनेवोंकारेश्वर देवस्थानव वृत्तिष्ठापनलु कर्तव्य तदारभ्य | विक्रम नंवक्षे

- 7 रद्धैकृत् शुद्धैव गते यु भासुवारद वर्णेन् । वर्ष अ तिंगलु द दिन अक्षे । कलिदिन गड्हेलुन्ने
यीकैत्तद्युक्ति सुविनवदल्लि । अत्युक्ति युक्तिरवादं थुदंनु सामग्रीवागी निविफ्सि । श्रीकरवागी
युरुवंधा ।
- 8 ओंकारैश्वर नामाक तिवलिंगवंनु पृथिव्याप्सिनि । संतुष्टिकृतादंधाद्यु त्र्यागीयेंदरै ।
त्रीमुक्तैऽद्युतैविरन्प रामु कृपासुर्प सामुद्युदिंद सकलवासेनोरे
- 9 थु बृद्धवागी युरुवंधा एतद्युवतायुक्तन शिवलिंग बृत्तिश्वासुलु । निविष्ट्वादिंद विरचित
वायिका । यामु भुक्तु युवंद त्रीमुक्तैश्वरन भजिसुतारेन्न आव
- 10 रागे नवर्तु । असितर नाम्यवागी युरुवंधा रुभृथलु शुरुवामेव साध्यवागुतदे येंद्रु ।
सवर्जने वरिज्ञानाध्यवागी बरामि युरुवंधा तासन् ॥ तःभवस्तु ॥

मुदिकैरि, मुदिकैरि ताल्लुकु

३०कारैश्वर देवसान्नद चेत्युयु तत्प्रियु नेवेलिरुव तासन

No date is given in the record. It may be assigned to the 19th century A. D. on palaeographical grounds. The record merely gives the name of the temple of Vōṅkārēśvara indicating that the silver plate on which the inscription is found belongs to that temple.

1 व्हौ०कारैश्वर देवसान्न

मुदिकैरि, मुदिकैरि ताल्लुकु

३०कारैश्वर देवसान्नद ताम्पुत्रासन

The record is engraved on a single copper plate and its contents regarding the construction of the Ōṅkārēśvara temple are similar to those of the record No. 9 above. After giving the details of the date and construction of the temple, the record proceeds to give the details of the grants made for the maintenance and worship of the god by Lingarājēndra-vadēyar II, the Rājā of Coorg.

स्मृति श्री विजयाभ्युदयु रालिवाहन रकवर्ष गड्हेलुन्ने यीकैत्तद्युर संवत्सरद जेवै बहुत भिदिगेंद्रु
भासुवारकै तिलिदिन गड्हेलुन्ने यी रुभृथिवदल्लि चेंद्रुवंत क्षीरु तारावार प्रारिज्ञातायुवासुराद
भारद्युज गेत्तुत्रु संज्ञातराद अद्युलायुन सुवैत्रु बुक्तुविग्नाद विरत्तिवमुक्त धुलिंद स्वप्निराद
त्रीमुक्तैश्वरदगु संनुसान संक्षिक समाध्यु फ्रैरनगर वुध्यु परिभृत्यजवान सुलिंगम उत्तिक चारु
सिंघासनाराधराद अत्युतिवु बृत्तापक्त प्रकाश प्रकृतिव मातात्मांद मुंदलराद अबिंदाविंद व्येभव
समेतराद एकलिंगिकराल निक्षेप्तुम सवानकेतिक्ति बृहव्युत्तराद समुद्रु बृक्तु राजधमार्वद्धारण
युवाद्युरंद मुवाराज अप्पुज राजेंद्रुवरवर बृत्तुराद लिंगराजेंद्रु वदेयुवरवर बृत्तुराद
श्री लिंगराजेंद्रु वदेयुवरवर यीमा लेहेकदल्लि सुकुमुक्त श्रीयेगलन्नु विरचित्वदे इह वरिज्ञारेत्तिरुव्वु
रात्तिक फ्लवधिकरागी युवारेकैरा तत्त्वारुजिदिन वामत्तुद बृहव्युफ्ल त्रुदायुक्तवागी युरुवंधा तिवलिंद
बृत्तिव्युवस्तु रकवर्षवेंदु जेत्तुदल्लि निक्षेप्तुम त्रुदायुक्तवागी युरुवंधा तिवलिंद
युवाक्तु राजकमलाकरायामु नेत्तानेंकारैश्वर देवसान्नदवस्तु व्युराजेंद्रु तदारभ्यु
विक्तुमु संवत्सरद चेत्यु रुभृथिवदल्लि भासुवारदवर्णवरप अ तिंगलु द दिन अग्नि कलिदिन गड्हेलु

ಕ್ರಿಸ್ತಾನು ನಾಮಕ ಶಿವಲಿಂಗವನ್ನು ಪ್ರತಿಷ್ಠಿಸಿ ಸಹಸ್ರಾರ್ಥಿ ಕ್ರಾದ್ಯ ಹ್ಯಾಗಾಂಡ್ರೆ ಶ್ರೀಮಂಜ್ಞಿಂದ್ರಾರ್ಥಿ ಮರಸ ಪರಮಾತ್ಮಾಜಾಸು ಗ್ರಹ ನಾಮಪ್ರಯೋಗದಿಂದ ಸರಲ ವಾಸ್ತವಿಕರಾಧಿಕಾರಿ ಯಿರಂಥ ಯೇತಿಕ್ರಾದ್ಯೇವತಾಯಾಗ್ನಿ ಶಿವಲಿಂಗ ಪ್ರತಿಷ್ಠಾಪನಲು ನಿರ್ವಹಣ್ಣಿದಿಂದ ವಿರಚಿತವಾಯಿತು ರೂರು ಭಕ್ತಿಯಿಂದ ಶ್ರೀ ಮಹಾದ್ವಾರಸ ಭಜಸ್ತಾರ್ಥಾ ಇವರಿಗೆ ಸರವರ್ತ ಅನಿಕರ ಸಾಧ್ಯವಾಗಿ ಯಿರುವಂಥ ಶಬ್ದಾಲಂಬ ಸ್ವರ್ಯಮೇಂದ ಸಾಧ್ಯವಾಗುತ್ತದೆಯಂದು ಸರಜನ ಪರಿಜ್ಞಾನಾರ್ಥವಾಗಿ ಬದಲಿಯಿರುವಂಥ ಕಾಸನ || ಶಬ್ದಮಂತ್ರ ||

ಅಂತು ಪರುಷ ಗತ್ಯ ಓಂಕಾರೇಶ್ವರ ಗಣಾಧಿಕ್ರಾರ ಶ್ರೀಸಂದೀಪ್ಯಾರ ದೇವರಿಗೆ ಸಹ ಆಚಂದ್ರಾರ್ಥವಾಗಿ ಶಾಂತಿಕ್ರಾದಿಂದ ನಡೆದು ಬರತಕ್ಕು ಬಗ್ಗೆ ಸಿಕ್ಕಿಕ್ಕಿಳಿ ಅಪ್ಪತಪಡಿ ನಂದಾದಿಪ ವಿಶೇಷಕಟ್ಟಿ ಪಂಚಸಪರ ಸಂಖಳಗಾರಜಸಕ್ಕೆ ಸಹ ಅಪಕ್ಕೆ ಕೊಡಿಸಿಯಿರುವ ಕಂಳಿರಾಯಿ ಇತ್ತಾದ ವಂದು ಸಾವಿರ ಯಿಸ್ಹೂರ ಯಿಸ್ಹುತ್ತಿಂದು ಪರಹಕ್ಕು ಹಣದಿಂದ ಜಸಿತಿಕಾಲ ಮುಂತಾದರಿಂದ ಉತ್ತರವನ್ನು ಧರ್ಮಸಂಗ್ರಹದ ಬಗ್ಗೆ ಆವಾಸ ದಿವಾರ ಕಟ್ಟೇರಿ ಹಸ್ತಾಂತರಿಂದ ಪ್ರತಿ ಸಂಪತ್ತರದಲ್ಲಿ ಕೊಡಿಸಿಕೊಟ್ಟು ಸೇವಾರ್ಥವಾಗಿ ವಿಸಿಯೋಗಕ್ಕೆಯಂದು ನೇಮಿಸಿಯಿರುವಂಥವರಿಂದ ಕಾಲತ್ಯರ್ಥದಲ್ಲಿ ಶಾಸ್ತ್ರಪ್ರಕಾರ ದೇವತಾ ಸೇವೆಯನ್ನು ಸಾಂಗವಾಗಿ ಮಾಡಿಸುತ್ತ ದಿಸಂಪ್ರತಿ ವಿಚಾರಿಸಿಕೊಂಡು ಪರಾಷಂಪೃತಿ ಯಾ ದೇವಸ್ತಾನದ ಲೆಕ್ಕ ಪಕ್ಕ ನುಂತಾದ್ದನ್ನು ಜಡಿ ತೆಗೆದುಕೊಳ್ಳತ್ತ ಬರುವದಾಗಿ ಯಾಂಬ ತನ್ನಿಕು ನಿರೂಪಕ್ಕೆ ಅಪ್ಪಣಿ ಪ್ರಕಾರ ಕಲಿಪವರ್ಕ ಉತ್ತಿನೆ ನಿರ್ಕಪು ಸಂಪತ್ತರದ ಸಿಜ ಜೆನ್ನು ತಾರಿಕು ಶಿಂಸೆ ಭಾಸುವಾರ ||

ಶ್ರೀ ಲಿಂಗರಾಜೇಂದ್ರ ವಡೆಯರವರು

12

ಮಂಡಿಕೇರಿ, ಮಂಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ಓಂಕಾರೇಶ್ವರ ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲಿರುವ ಕಾಸನ

The year [18]85 A.D. and the month January are mentioned in the record.

It registers the grant of a bell to the god Mahāgaṇapati in the Ōṅkārēśvara temple by Lingappa, son of Kenche-gauḍa of Mysore.

1 ಸಂಸ್ಕಾರ ಲಾಙ ಜನಪರ್ಯ ಶಿಂಗಳು

2 ಮೈಸೂರು ಕಂಚಿಗ್ಗಾ[ಡ]ನ ಮಂಗಲಿಂಗನ ಮಾಹಗಣಪತಿಗೆ ಶಿವತ್ರಿ

13

ಮಂಡಿಕೇರಿ, ಮಂಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ರಾಜರ ಗವ್ರಿಗಿಯ ಅವರಳದಲ್ಲಿರುವ ಒಂದನೇ ಸಮಾಧಿಯ ಪಟ್ಟಿ ಮಂಡಿಕ್ಕಾಸ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಶಿಲಾಶಾಸನ

The record is dated Kali 4909, Prabhava, Mārgaśira, śu. 2 Sunday. This corresponds to Sunday, 6th December, 1807 A.D.

The record belongs to the reign of Virarājendra-vadeyer I, the Rāja of Coorg. He is styled as mahārāja in the inscription. This is a memorial tablet set up by the king on the death of his trusted servant Biddanqra Bopu. Biddanqra Bopu is said to have served the king for nineteen years in the hunting of elephants, tigers and other wild beasts and also in the battle against Tipu Sultan. His unflinching and honest services have been praised by the king. The inscription contains the signature of the king.

1 ಮಂಡಾರಾಜ ವಿರಾಜೇಂ

2 ದ್ವಿ ವಡೆಯರವರೆ²

3 ಭಂಟಿ

¹ ಈ ಶಾಸನವು ಕಂಚಿಗೆ ಪಾಸಂಭಾದ ಹಾಕಿ ಮೇಲಿ ಸೇರಿಸಿದೆ.

² ಇಲ್ಲಿ ವಡೆಯರಾಜೇಂದ್ರಸ ರಾಜನುವುದ್ದೇ ಇಡೆ.

- 4 ಕಡಿಯತ್ತನಾಡ ಬಾವಲಿ ಗ್ರಾಮದ ಬಿದ್ದಂಡರೆ
- 5 ಬೊಪು ಕೀಲಕ ಸಂಪತ್ತರದ ವಾಷ್ಣ ಬಳ ದಿವಸ ಆ
- 6 ರಮನೇ ಚಾಕ್ಕಿಗೆ ಬಂದಂತಾವನು ಶ್ರಭವ ಸಂ
- 7 ಪತ್ತಾರದ ವರ್ಗಿ ಹಕ್ಕಿಹ್ಯಂಬತು ವರಃಜ ಪರಿಯಂ
- 8 ತ್ರುಕು ಅನೇಚೇಟಿಯಲ್ಲಿ ಮಾಲಿಚೇಟಿಯಲ್ಲಿ ಮುಗ
- 9 ಜಾತಿಗಳ ಬೇಟಿಯಲ್ಲಿ ಟೀಪು ಸುಲುತಾನರ ಹೇಗಳ
- 10 ಲಡಾಯುದಲ್ಲಿ ಮುಂತಾದ ಅರಮನೆ ಚಾಕ್ಕಿಯಲ್ಲಿ ಆ
- 11 ಪಣೆ ಆದ ಹೇಗೆ ದಿವಾರಾಶ್ಯಿಯಲ್ಲಿ ಪ್ರಾಣ ಪ್ರ
- 12 ಯತ್ತುದಿಂದ ಅಕಿಂದ್ಯಾಧಿಂದ ಬಂಟಿತನಮಾಡಿ ಸ್ವಾಮಿ ಕಾ
- 13 ಯತ್ತು ಮುಖ್ಯವಾಗಿ ನಡಕೊಂಡಂತೆ ಸರಕಾರೀಕಾರ ಬೊಪು
- 14 ಕಲಿಸಂದ ಉಂಟಾನೆ ಪ್ರಭವಸಂ | ಮಾರ್ಗಿರ ರು ಉ ಯು ಭಾ
- 15 ನುವಾರ ಗಡಿಗ ಇ|| ಗಂ ಶಿವಾದಿಸವಾದ್ವರ್ತಿಂದ ಯಿಂತ ಮಾ
- 16 ಡಿದಂತ್ತಾ ನಿಂಮ್ಯ ಕುಳಾಲತನ ಬಂಟಿತನ ಸ್ವಾಳ ಆಷ್ಟ
- 17 ವಿಕೆಯಲ್ಲಿ ಸಹ ಶ್ರೀಕರಣ ಶಂಧವಾಗಿ ನಡಕೊಂಡಂತ್ತಾ ತಾರ್ತಿ
- 18 ಪಂಸ್ನು ಕಾವಂದರು ಶೀಲೆಯಲ್ಲಿ ಬರತಿ ಸಮಸ್ತರ್ಯ ತಿಳಿಯು
- 19 ವಬಗ್ಗೆ ಅವನ ಸಮಾಧಿ ಮುಂದೆ ಸ್ವಾಪನೆ ಮಾಡಿಸಿ ಯಿಂ
- 20 ದಾರೆ ಶ್ರೀ ವಿ Veer Rajendir

14

ಮುದಿಕೋರಿ, ಮುದಿಕೋರಿ ತಾಲ್ಲೂಕು

ರಾಜರ ಗದ್ದಿಗೆಯ ಅವರಣದಲ್ಲಿರುವ ಎರಡನೆಯ ಸಮಾಧಿಯ ಪತ್ತಿ ಮದಿಕ್ಕಿನ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಶಿಲಾಶಾಸನ
(ಈ ಶಾಸನ ಮೌಲ್ಯ ಇಂಗ್ಲಿಷ್ನಲ್ಲಿಯೂ ಆನಂತರ ಕನ್ನಡದಲ್ಲಿಯೂ ಇದೆ)

The record is dated Saturday, 16th of August, 1879 A.D.

It is a memorial tablet set up in memory of B. Sömaiya, eldest son of Biddanädra Bopanna. He was the *sirkarekār* of Chikkavirarājēndra. His body was interred in the burial grounds belonging to the Rājäs of Coorg at the orders of the Chief Commissioner of Coorg. This *samādhi* was erected by his son B. S. Ponnappa by the side of the *samādhi* of Biddanädra Bopu mentioned in the previous record.

- 1 ಕೊಡಗು ಡೊಡ್ಡ ವೀರರಾಜೇಂದ್ರ ಪೇಡೆಯರವರ ಶಿರ್ ಕಾರೇಕಾರ್
- 2 ಬಿದ್ದಂದ್ರ ಬೊಪಂಣನವರ ಪ್ರಥಮಪುತ್ರ ಮತ್ತು ಜಿಕ್ಕುವಿಿರಾ
- 3 ಜೀಂದ್ರ ಪೇಡೆಯರವರ ಶಿರ್ ಕಾರೇಕಾರ್ ಬಿ | ಸೊಮ್ಯಾಯ್ಸನವ
- 4 ರು 1800ನೇ ಯಿಸವಿ ರವುದಿ ಸಂಪತ್ತರದಲ್ಲಿ ಇಸನವಾಗಿ
- 5 1879ನೇ ಯಿಸವಿ ಆಗಿಸ್ತು ತಾರೀಕು 16ನೇ ಕಣವಾರ ಪ್ರಾತಿಕಾ
- 6 ಲ 6 ಫಂಟಿಗೆ ಸ್ಪರ್ಶರೂಪರು
- 7 ಕೊಡಗು ಚೀಫಾ ಕ್ರಿಮಾಣರ್ ಸಾಕೆಬರ ಹುಕುಂ ಹೇರೆ ಕೊಡ
- 8 ಗು ಧೂಲಿಗಳ ಲಿಂಗಮುದ್ದಿ ಗೊಳಪಟ್ಟಿ ಸಿಹೇಜನದೊಳಗಣ ಕ
- 9 ಬರ್ ಸಾಫ್ ನದಲ್ಲಿ ದಪನ್ ಮಾಡಿಸಿ ಸರ್ವರೂ ತಿಳಿಯುವ ಬಗ್ಗೆ ಶಿಲಾಸ್ತಾ
- 10 ಪನೆ ಮಾಡಬ್ಬಟ್ಟದೆ
- 11 Erected By His Dear Son B. S. Ponnappa

15

ಮುಡಿಕೇರಿ, ಮುಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ರಾಜರ ಗದ್ವಿಗೆಯ ಪಕ್ಕದ ಗುರುಗದ್ವಿಗೆಯ ಹಿಂಭಾಗದ ಗೋಡೆಯ ಮೇಲೆ ಇರುವ ರಾಸನ

The inscription is engraved on the plaster wall of the structure. It does not contain any date. The script appears to belong to the 19th century A.D. The inscription records the name Subaiya, probably, the person who built the structure. He resided in the village Bādaga belonging to Kārattu mūrnādu.

- 1 ಕಾರತ್ತು ಮೂನಾರ್ಕಡ ಬಾಡಗ ಗ್ರಾಮದಲ್ಲಿ ಯಿರುಸ್ಥಿತಿಯ ಶು
- 2 ಬ್ಯಾಯಸುರು ಕ

16

ಮುಡಿಕೇರಿ, ಮುಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ರಾಜರ ಗದ್ವಿಗೆಯ ಅವರಳಿದ ಮೂಲಿಗಳಲ್ಲಿರುವ ಮೂರು ಕಲ್ಲುಗಳ ಮೇಲೆ

The record merely mentions the Kali year 4909 which is equivalent to 1808 A.D. The same inscription is found repeated on three stones at different quarters around the Rāja's tombs, probably indicating the demarcation of the royal burial ground.

- 1 ಕಲಿಸಂದ ೪೮೦೯

17

ಮುಡಿಕೇರಿ, ಮುಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ಕೆನ್ನಿ ಕಾವರಮೇಶ್ವರಿ ದೇವಾಲಯದ ಬಾಗಿಲವಾಡದ ಮೇಲೆ ಹಿತ್ತಾಳಿ ತಗಡಿನ ಮೇಲಿರುವ ರಾಸನ

The record is dated Śaka 1796, Bhāva, Jēshṭha ba. 5 Guruvāra and its equivalent of the Christian era, viz., 4th June, 1874 A.D. is also mentioned.

The record registers the completion of the construction of the Kannikāparamēśvari temple on the date and also states that the doorways of the temple were got prepared out of the income from the shop belonging to Nāgayya-setti.

- 1 ಶ್ರೀ ವಾಸವಾಂಬ ಸಹಾಯ
- 2 ಶಾಲಿವಾಹನ ಕಕಾಬ್ರಾಹಿ ಗಣ್ಯ ಕೈ ಸರಿಯಾ
- 3 ದಿಂಬಾವಾಮ ಸಂ | ರದಿ ಜೀವ್ಯ ಬಹುಳ ಗ ಗುರುವಾ
- 4 ರದವರಿಗೆ ಶ್ರೀ ಕಂಸ್ಯುಕಾ ಪರಮೇಶ್ವರಿ ದೇವಾಶ್ವಾಸದ ಕೆಲೆ
- 5 ಸ ಪೂರ್ವೀಕಿಂದಿನ ನಾಗ್ಯೇ ಕಟ್ಟಿ ಶಾಲಿನ ಅಂಗಡಿಯಿಂದಾ
- 6 ದ್ವಾರಗಳ ಬಾಗಿಲವಾಡಗಳ ಸೇವಾಧಾರ
- 7 ಸಂ ಐಳಿಳಿನೆ ಜೂಡ ತಾರಿಕು ಇ ರಲ್ಲೂ

18

ಮುಡಿಕೇರಿ, ಮುಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ಕೆನ್ನಿ ಕಾವರಮೇಶ್ವರಿ ದೇವಾಲಯದ ಬಾಗಿಲಿನ ಪಟ್ಟಿಯ ಮೇಲಿರುವ ರಾಸನ

The date Pramāthi, Śrāvanya śu. 5, Guruvāra, and its equivalent in the Christian era, viz., Thursday, 24th July, 1879 A.D. are mentioned in the record.

The record registers the grant of the brass plate covering the doors of the Kannikāparamēśvari temple got prepared out of the income from the shop of Nāgayya-setti.

- 1 || श्री ॥ वासवांचा ॥ सहायं नार्गे
- 2 यू तेच्छ पालिन अंगदि तेवाघर
- 3 शुभमात्री नामु संवत्सर
- 4 रद्द श्रुत्वा कृष्ण मु गुरु
- 5 वार

तस्मै उद्योगं बाहिलिन स कृष्णय वै एते

- 6 संग गलाक नै युवि ॥ जः लाया तारुका अल नै गुरुवार ॥

19 (10)

अंजनगिरि, मुक्तिकेश ताल्लोके
बसदियुली रुप तिलातास

The record is dated Śaka 1466 expired, Krōdhi being current, 15th of the bright fortnight of Kārtika which corresponds to 30th October, 1544 A.D.

Neither the king nor the dynasty is mentioned in the inscription. It is a Jaina record which eulogises Chārukīrti-paṇḍita-dēva of Belagoḷa and his disciples. It gives an interesting information that the images of Śāntitirthēśvara and Anantanāthasvāmī were found in the Suvarṇāvatī river in Śaka 1453 which were brought over to Anjanagiri and were consecrated in the Śāntinātha-basadi. This *basadi* was first constructed in wood and later on it was rebuilt in stone. The images consecrated in this *basadi* have inscriptions on their pedestals which go back to the 12th century A.D. on palaeographical grounds. (see Nos. 4, 6 and 7)

The record also mentions the grants made for the maintenance of the *basadi* by various persons.

- 1 श्री शांतिनाथायं नवाः ॥ निवाश्च मुख्य ॥ शुभमुख्य ॥
- 2 श्री नवकृत्यरम्भगंभीरसाद्यापेहोळे लांकृष्णनं | जीर्यात्र्यैलोक्यनाथ
- 3 सृष्ट शासनं ज्ञन रासनं ॥ स्मृति श्री नवालसंभ दीपित शुभुक्तग
- 4 शृष्ट कुंचकुंचान्दान्दयाद युगलेश्वरपत्रय श्री नवद्वै अंगुष्ठपूर्वपरा
- 5 धिक्षृर गुणमुख्ये ज्ञनेश्वरपत्राद्यमुक्ते नवधुकरायामानराद त
- 6 तालुक्तपुर्व शुभकृत्यरकाद धन्नाश्चायाम्भ चिरुदावलि नवतेंद्रियदे ॥
- 7 नवदिक्षृपदेश्वर कुलमां नवलिंदिय युवाश्चेष्वाम्भु उल्लृक्त कुवादि
- 8 शुभुत्तमवासेनोदिक्षृक्त नवदिक्षृभामुदन्द शुभुत्तमुं तेज्जद्व भव्यरधा
- 9 नवमुनेनोव्युत्तमवगं नवदिक्षृवस्तुयुक्तेनेदेंद नवयवाग्निचियं निरंतरं ॥
- 10 स्मृति श्रीनवद्वै अंगुष्ठपूर्वपत्र नवदिक्षृक्त
- 11 रायवादिसितामावके सकल विद्युत्तज्जन चक्रवत्तिर्गत्तुं बलालूलराय जीवरक्षेपत्र
- 12 लकाद्यनेक चिरुदावलि निराजवानरामुख्य श्रीनवद्वै रुक्तेश्वरपदिक्षृपत्र दीवरु
- 13 गत्त पृथिवीराद तेज्जद्व श्रीनवद्वै नव चारुक्तेश्वरपदिक्षृपत्र दीवरुगत्त श्रीनवद्वै
- 14 श्रीनवद्वै तेज्जद्व श्रीनवद्वै दीवरुगत्त श्रीनवद्वै रुक्तेश्वरपदिक्षृपत्र दीवरुगत्त श्रीनवद्वै
- 15 नवद्वै तेज्जद्व श्रीनवद्वै दीवरुगत्त श्रीनवद्वै रुक्तेश्वरपदिक्षृपत्र दीवरुगत्त श्रीनवद्वै
- 16 रद्द कालिकेत्त लूळ लूळ बरसिद तिला रासनद श्रुत्वानवेंद्रियदेवत्तमुं गुरु
- 17 श्रीनवद्वै नव चारुक्तेश्वरपत्र श्रीनवद्वै रुक्तेश्वरपदिक्षृपत्र दीवरुगत्त श्रीनवद्वै
- 18 नवद्वै नव चारुक्तेश्वरपत्र श्रीनवद्वै रुक्तेश्वरपदिक्षृपत्र दीवरुगत्त श्रीनवद्वै
- 19 श्रीनवद्वै नव चारुक्तेश्वरपत्र श्रीनवद्वै रुक्तेश्वरपदिक्षृपत्र दीवरुगत्त श्रीनवद्वै

- 20 ರದೆ ಜೈತ್ರಲು ಬಿಜೆನಾಡಲಾಗಿ ಅಂಜನೆಗಿರಿಯ ಶರ್ಗನವಾಸಿಯಾಗಿದ್ದೆ
 21 ರಾಂತಿನಾಥಸ್ವಾಮಿಯ ಬಸದಿಗೆ ಬಿಜೆನಾಡಿನಿಗಿರಿಯಗ್ರದ್ದಿ ದಾರುನುಯುದ ಬ
 22 ಸದಿಯ ನಾಡಿನಿ ಬಿರ ಸಂಪತ್ತರದ ಜೈತ್ರನಾಡದ್ದಿ ಸ್ವಾಸ್ಥ್ಯಜರಾದ ಕೊಳಣಗರದ
 23 ರಾಂತಿನಾಥಸ್ವಾಮಿಯರ ಕೈಯಿಲ್ಲಿಂದ ಸ್ವತಿಷ್ಟೆಯ ನಾಡಿನಿ ಶಿಲಾನುಯಾದ ಭಸ
 24 ದಿನು ನಾಡಿಸೆಂದು ಬುದ್ಧಿಗಲಿಸಲಾಗಿ ಅಲ್ಲಿಂದ ಮುಂಂತೆ ಕೊರ್ಡಿ ಸಂಪತ್ತರದ ಕಾ
 25 ಶ್ರೀಕ ಶ್ರೀ ಗಂ ಸೇಲೆಗೆ ಕಲಾಗೆಲಂ ಕಾಲಧಾರಿಗಳ ನಡಿಸಿದ ವಿವರ ಸಂಭರಾಯ
 26 ಪಟ್ಟಣಕ್ಕೆ ಸಲುವ ಬೀಮ್ಯಾತ್ಮಿ ಬೂಕನಹಳ್ಳಿ ಪುಲಿಗಂಕೆಜೆಯ ಸಮಸ್ಯೆ ಜಲರಿಂ ಕಲಾಗೆ
 27 ಲಸಕ್ಕೆ ಸಂದ ಹೊಂನ್ನು ಗ ಅಂ ಹನಸೋಗೆಯು ಆದಿಶ್ರೀ ಅವ್ಯಾಗಳು ಅಂಮನಹೊಸಹ
 28 ಇಯ ಭೂಜಬಲಿ ಶ್ರೀ ಅವ್ಯಾಗಳಿಂದ ಗಭರಗ್ನಿಪರಸ್ವಿನಲ್ಲಿ ಕಲಾಗೆಲಂಕ್ಕೆ ಸಂದದು ಗ ಇಂ ಹೊಂನ್ನು
 29 ತಮ್ಮ ಗುರು ಶ್ರೀಮಾತ್ಮಾರುಕೀತಿ ಪಂಡಿತದೇವರುಗಳಿಗೆ ತಾವಿತ್ತಂಡಕ್ಕೆ ಮಾಜಾ
 30 ಹಾಲಿಫಾರೆ ಮಧ್ಯ ಬಾಗಿಲಲ ವೊಂದು ಹೊತ್ತಿನ ಸೈನೆರ್ಡ್ಯಾಕ್ಕೆ ಲೆಲಂದದು ಗ ಇಂ ಆಹಾರದಾ
 31 ನಕ್ಕೆ ಲೆಲಂದದು ಗ . . . ಶಾಖಕ್ಕೆತು ಸಂಪತ್ತರದ ಪಾಲ್ಗುನ ಶ್ರೀಗಂಬಳು¹ ಅಂಜನ
 32 ಗಿರು ರಾಂತಿನ್ಯಾರ್ಗೆ ಬಿದಿರಿಯ ಸಿತಾಳಮಾಲಗೆಯು ಸಮಸ್ಯೆ ಹಲರು ಕಂಸದಿ
 33 ಗ ಹಲರು ನಾನಾದೇಸಿಯ ಹಲರು ನಾಡಿದ ಧಮ್ಮಾ ನಾಳಾ ಕಟ್ಟಿದ ಕಾಲುನಡಿ
 34 ವೇಂದಕ್ಕೆ ಗ ಎಂದನು ಆಹಾರದಾನಕ್ಕೆ ಕೊಡುನೆಂಬ ಯೆಂದು ಬರಿಸಿದ ಈ
 35 ಧಮ್ಮಾ ರೂಪನೆ ಯಾ ಧಮ್ಮಾಕ್ಕೆ ತಪ್ಪಿದವರು ಗೋ ಬ್ರಹ್ಮರ ಕೊಂದ ದೋಷಕ್ಕೆ ಹೋಚ
 36 ರು

ಅದೆ ಕಲ್ಲಿನ ಎಡಕಕ್ಕೆದಲ್ಲಿ :

- | | |
|---------------------|----------------------------|
| 37 ಶಕವರುಷ | 57 ಯ ಶ್ರೀ ಮಾತ್ಮಾ |
| 38 ಗಳಿಂಬನೆ | 58 ರುಕ್ತಿತ್ರಿಪಂಡಿತ |
| 39 ಯ ಶಾಖಕ್ಕೆತು | 59 ದೇವರುಗಳ ಶಿಷ್ಯ |
| 40 ಸಂಪತ್ತರದ | 60 ರು ಹಂಡಿನೆಗೆಯು ಆ |
| 41 ಜೈತ್ರ ಶಾಖ ಇಂ | 61 ದಿಶ್ರೀ ಅವ್ಯಾಗಳು |
| 42 ಬುದ್ಧವಾರ ವ್ಯಾ | 62 ಭೂಜಬಲಿ ಶ್ರೀ |
| 43 ಷಫ ಲಗ್ಗ ದಳ್ಳಿ | 63 ಅವ್ಯಾಗಳಿಂ ಗ ಇಳ |
| 44 ಮುಣಿಕಂಡ | 64 ಒಸವಸಟ್ಟಿದ ಅನೆ |
| 45 ದೇಹಾರಗಳು | 65 ಎತ್ತಮತಿ ಅವಗಳು |
| 46 ಕುಲಸ್ತಿತ್ವಿ | 66 ಸೇ [ಮಿ]ಶ್ರೀ ಅವ್ಯಾಗಳಿಂ ಸ |
| 47 ಯಾಯಿತ್ತು | 67 ಎದು ಗ ಇಳ ಮು |
| 48 ದಾಸಕಾಲೆಗೆ | 68 ದ್ವಿಸೆಟ್ಟಿಯ ವಿಜೆ |
| 49 ಕಟ್ಟಿನಯಲ | 69 ಯಂಶ್ರೀ ಅವ್ಯಾಗಳೆ |
| 50 ಗಡ್ಡೆಯ ಶ್ರಯದ | 70 ಓ ಸಂದದು ಗ ಇಂ |
| 51 ಮಂಬಳ್ಯ ಗ ಇಂ | 71 ಮಲುಗನ ಮಳಿಯ |
| 52 ಕೊಳಾರುಯರು ಹೊ | 72 ಆಷ್ಟ್ರುಗಳಿಂ ಸಂ |
| 53 ಸಗಡ್ಡೆ ಗಪ್ಪುದ | 73 ಗ ಇ ಹಾರುವ |
| 54 ಕೈ ಕೊಟ್ಟಿದು ಗ ಇಂ | 74 ಸೆಟ್ಟಿಯ ವಿಜೆಯ |
| 55 ಉಭಯು ವೆಚ್ಚೆ | 75 ಇ ರಟ್ಟಿರಿಂ ಗ ಇಂ |
| 56 ಗ ಇಂಂತೆ ಆದಾ | 76 ಕಂಣನೂರ ದೇವರ ರ |

¹ ಈ ಅಷ್ಟ್ರರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿನ

² ಕಲಾಗೆಲಂಕ್ಕೆ ಎಂಬುದನ್ನು ಸಂಕ್ತಿಯ ಮೇಲೆ ಬರಿಸಿದೆ

- 77 ಸು ಶಿಷ್ಯಿಯರಂ ಗ ಗ್ರ
 78 ಅಸುಂಡಿಯ ಅರಸ್ . . .
 (ಮುಂದೆ ಸ್ವಲ್ಪ ಭಾಗ ಭಾವಿಸುತ್ತಿದೆ)

ಅದೇ ಕಲ್ಲಿನ ಬಲವಕ್ಕದಲ್ಲಿ:

- 79 ಸ್ವದತ್ತಾಂ
 80 ಪರದತ್ತಾಂ
 81 ನಾ ಯೋ ಹ
 82 ರೀತ ವಸು
 83 ಎಂಧರಾಂ |
 84 ಪಣಿ ನ
 85 ನರ ಸಹ
 86 ಸೃಜಿ ನಿ
 87 ಘಾಯೂ
 88 ಎ ಜಾಯು
 89 ತೇ ಕೃನೀಃ ||
 90 ದಾಸಪಾಲ
 91 ನಯೋಹ್ಯ
 92 ದ್ಯೈ ದಾಸಾ
 93 ಜ್ಯೇಶ್ಯೋ
 94 ನು ಪಾಲ
 95 ನಂ ದಾಸಾ

- 96 ಶ್ವಾಸಗ್ರಹವಾ
 97 ಪ್ರಾಣಿತಿ ಪಾಲ
 98 ನಾದಚ್ಯೈತ
 99 ಎ ಪದಂ ||
 100 ಸ್ವದತ್ತಾಂ ದಿಗು
 101 ಓಂ ಪಣ್ಯ
 102 ಎ ಪರದತ್ತಾಂ
 103 ನು ಪಾಲನ
 104 ಎ | ಪರದತ್ತಾಂ
 105 ಪರಾದೇಣ
 106 ಸ್ವದತ್ತಾಂ ಶಿವೈ
 107 ಲಂ ಭವೇತ್ ||
 108 ಈ ಮಾಡಿದ ಧ
 109 ವಾರ್ಣಣ ಆಚ
 110 ಎಂತ್ರಾಕ್ಷರ ಸತ್ತ
 111 ಯಿಂಬಾಗಿ ನಡೆ
 112 ಯಾಲಿ ಯೆಂದು
 113 ಬರಸಿದ ಧಮ್ಮ
 114 ರಾಸನಕ್ಕೆ ಮು
 115 ಎಗಲ ಮಂಹಾ
 116 ಶ್ರೀ ಶ್ರೀ

20 (8)

ಪಾಲಾರು, ನುಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ಮಹಾಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ರುವ ಶಿಲಾಶಾಸನ

The record is not dated. It is written in a mixed character. There are Grantha, Malayalam, Tamil and also a few Vaṭṭeluttu characters. Even the language appears to be a combined one comprising of Tamil, Malayalam and Tulu. It may belong to about the 14th century A.D.

Bōdharūpa-Bhagavar is the king mentioned in the record. He is said to have been a disciple of Avidyāmṛityu-bhaṭṭākara. Nothing is known about these two persons.

The king made grants for the god Pālayūr Mahādēva and entrusted its maintenance to the Śrivaishṇavas, the merchants, the Thousands and the Brahmans of the Eighteen countries. The penalties for neglect mentioned in the record are also peculiar.

- 1 ಸ್ವಾಸ್ತಿ ಶ್ರೀ | ವಿನಾಯಕಂ ನಿತೀಂಜಣಂ
- 2 ಗುರುಂ ದೇವೀಂ ಸರಸ್ವತಿನ್ನು ಮಂಷ್ಯತ್ತೇ [ಯ]ಫಾ
- 3 ರಕ್ತಾರ್ಥ ಕರ್ತನ್ಯೇ ರಾಸನಂ ರುಭಂ ಸ್ವಾಸ್ತಿ
- 4 ಶ್ರೀಮಾ[ತ] ಪುರಃಜೊತ್ತಮ ಪರಾದವಿದಾಖ್ಯಾತ್ಯೈ ಭ
- 5 ಬ್ರಾಹ್ಮರಕ ಶಿವೈ ಚೋಧರೂಪ ಭಗವರ್ ಪಾಲ
- 6 ಯೂ[ರ] ನ್ಯಾತಾದೇವಕ್ಕು ಚ್ಯಾದ ಶಿಲಾಶಾಸನಂ |

- 7 पदिनेत्सै श्री वृष्णुपरा मुनुनुने
 8 पदिनेत्सै वृष्णुपरा पदिनेत्सै
 9 श्री वृष्णिदिष्ट पलायिरवरा पदिनेत्सै
 10 नाट्पू चतुर्थ्यं रिवगल्लभूत्वारा कल्पर
 11 श्वेत्क चक्रवरीला चिर्याद शिलात्
 उ
 12 शन वावदु राम्भैनैदु शुभिसाक
 13 ननेन्द्रियैयुमुक्तु नमुक्तु पदि जैलु
 14 तत्त्वानागिलो तत्त्वान्दियै क्षेत्रला
 उ
 15 नत्त्वायै चक्रवरा नच्छन्तुवा प्रिजस्तु
 16 नादु वाटुमुरक्तुतत्त्वाना क्षेत्रव
 उ
 17 नाम्भैला नलत्तु केष्टैलिदत्तु प्रिजस्तु
 18 नेमुक्तुलुत्तुप्रस्तैलै क्षु
 19 तत्त्वाना नक्तुन्नप्रदक्षिदवदत्तुपरा प्रदक्षु
 20 दपना निकृष्टैलवन्मित्तु संक्षेत्रं
 21 गर्भुवरा श्री भज्ञैरस्तुत्तु गवामिष्टु
 22 रुक्मिणीदुक्तु वापिस्तुत्तु[अ]दिल्पैष्टुप
 23 दिजिल्लुद जिल्वु जिल्लुक्तु क्षुद
 24 परा पदिनेत्सै वृष्णु
 25 युरा नालु मुक्तुमयन्तुलमुनुनैत्तुवा
 26 नैली

TRANSLITERATION

- svasti śrī | Vināyakaṃ viśeṣhaṭīnam
- guruṇi dēvīṇi Sarasvatīn namaskṛitya [ya] thā
- śaktyā karishyē śāsanam̄ śubham̄ svasti
- śrima[t]-Purushottama-parshad-Avidyāmṛityu-bha
- ṭīrāka śishya Bōdharūpa-Bhagavar Pāla
- yū [r] Mahādēvarkku cheyda śilā-śāsanam̄
- padinēdēśi Śhrīvaishṇavar muntāna
- padi [ne]n-dēśi Vaḷāṇchiyar padineṇ-dē
- śi ppaḍa piḍichcha-Pallāyiravar padineṭtu
- nāṭtu-Brāhmaṇar ivagalil kaṇḍār kaṇḍ ira
- kshikka kaṭavar-eṇṭu cheyda śilā-śā
- sanam-āvadu śāntinōdu pūvisthā
- na nnōkkiy amachchān amachchapaḍi chelu
- ttānāgil tan-tandayai koṇṭu
- n-tāyai kaṭatram vachchun tām piṭanda
- nāḍu vālum araśittān koṇṭava
- n nāṭṭul valattu keṭṭiy idattu piḍichchā
- nai mükk-aṛutt-avan peṇḍilai kaṭa

1. Read nāṭṭil

- 19 tram vachchān paḍakkaḍava dañḍam paḍakka
 20 ḍavan nitya chhelav [u]m mikka samkētam
 21 galum śri-bhaṇḍāra-pottagam āṭi-o
 22 rukkāl eduttu vāśippitu [aj]dil paṭṭapa
 23 ḏi chellāda chilavu cheluttakkadā
 24 var padineñ-dēśi Vaļañchi
 25 yar nālu muttāmay-ālum-munūṛka-mu
 26 ntayi

21 (9)

ಭಾಗಮಂಡಲ, ಮುದಿಕೇರಿ ತಾಲ್ಲೂಕು

ಭಗವೆಶ್ವರ ದೇವಾಲಯದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

This record is also written in a mixed character and language like that of Pälur (No. 20). It reecords some grants to the god of Bhagandāsrama by Bödharaūpa-Bhagavar and others. It also mentions a chief, Mēlpunḍi Kunniyarasa as ruling the nāḍ. The astronomical data given in the record are not verifiable for determining the date. Pakanḍala-āchārī was the engraver of this inscription.

- 1 ಸ್ತಾಪಿ ಶ್ರೀ [] ನಮಸ್ತಾತ್ಮೈ ಗುರುವೂಭಕ್ತಾಯ | ಕನ್ನಡ
 2 ರೂಢ ಬ್ರಹ್ಮಸ್ತಾ [] ಪ್ರಾಪ್ತಿಕಾಂಕ್ಷೇ ಮಾಹಾವಾ
 3 ಸೇ ಬ್ರಹ್ಮಸ್ತಾತ್ಮೈ ರಾದಿನೇ || ಕರಿಷ್ಯೇ ರಾಸನ[०] ಸ
 4 ಪ್ರವರ್ತಣ | ಗುರೋರಾಸನ್ಸ್ಥಾಪಣಃ [] ಹಾಸನಾಂ ಚೊಂಧರಾಜ್ಯೇ
 5 ಹಂ ಶ್ರೀ ಭಗಣ್ಣಾಕ್ರಾನೇ ಸಿಹಿ [] ಮೂಲಪ್ರಾಣೈ ಕಂಸ್ಯಾಯರಸನಾಂ
 6 ದುವಾಬಾನಿಕ್ಷೇ ಶ್ರೀ ಮಾತ್ರ್ಯಮೋ [] ತ್ವಾಪಾಸ[೮]ಕ್ಷೇತ್ರಾಧರಾವ
 7 ಭಗವರದಸು ಮುನಾಲ್ಯಾಚ್ಯುಪಿತ್ತ ಜಿಪ್ಪೇಟಿ ಲಕಷ್ಪಣಿ ಸಿಂಚ
 8 ಚ್ಯಾಲವಡಯ ವೋರುನಾಲ್ಯಾಸ್ಯಿಭ್ಯಾನುಕ್ಷ್ಯಾ ಕಂಸ್ಯಾಯರಸನ್ಯಾ
 9 ನಾಲ್ಯಾಸ್ಯಿಭ್ಯಾ ಕಷ್ಪದ ಮೇಲಿನಾಲ್ಯಾದುವಾಯಕ್ಷಾದವರ
 10 ಸನಾಳಾ ಅಣತ್ತಾಪ್ಯಾ ಪ್ರಾಣಿರ್ಲಾ ಕಾಣಮಾ ಪೇನ್ ಕಾ
 11 ಸನ್ಯಾ ಬರುನಾಳುಕ್ಷ್ಯಾ ಇಟ್ಟಿಪ್ಪದಿ ದೇವಕ್ಷ್ಯಾ ಅಪ್ಪದಿ ಆಚ್ಯಾ
 12 ಪಟ್ಟಾವಾ ಅದಿಲೇಜ್ಞಾಲ್ಯಾ ಪ್ರಾಣಿರು ಕಳಿಜ್ಞಾ ಪೇನ್ಸ್ಯಾ
 13 ಅಂ ಮಾಜಾ ಅರಕ್ಷಾಕ್ಷ್ಯಾ ನಾಪ್ಯಾ ವಿಳಕ್ಷ್ಯಾ ಪದಿನೇಯು | ನಾಳಮು
 14 ದು [ಮು]ದಲಾಯ ಶೋದುವಾಳಿರಕ್ಷಾದವರಿಯರುಪತ್ತಾ ಸು
 15 ನಾಳ್ಯಾ ಒಬ್ಬಕ್ಷ್ಯಾನಿಷ್ಯಾರು ನಾಳ್ಯಾ ಪ್ರಾಪ್ತಾಕ್ಷ್ಯಾಕ್ಷ್ಯಾ ನಾಳ್ಯಾ
 16 ಆಗಮಾಳ್ಯಾ ಮಾಲ ಮಾನ್ಯತ್ತಾರಣ್ಯಾ ಸ್ತೋತ್ರಿಕ ವಿಳ
 17 ಕಾಳಿದ ಶಾಸ್ತ್ರನೇಡು ಪೂರ್ವಿಸ್ತಾನಸ್ತೋತ್ರಿಯಮಂಚ್ಯಾ
 18 ನಮಜ್ಞಪದಿ ದೇಲಾತ್ಮಾನಾಕಿಲಕ್ಷ್ಯಾಸ್ಯಾ ನಾದುವಾ
 19 ಟುಮಾ ಅರಸನ್ಯಾ ಕುಲಕರುದುಮಾಳ ಅವನ್ಯಾಪ್ಯಾ
 20 ಲ್ಯಾ ಪಲಕ್ತ್ಯಾ ಕಟ್ಟಿಯಡಕ್ತ್ಯಾ ಸಿದಿಕ್ಷ್ಯಾಸ್ಯಾ ಮುಂಕ್ಷ್ಯಾ
 21 ಅಂತ್ಯಾ [ಅ]ಪನ್ಯಾಷ್ಟಿಷ್ಟಿತ್ತಾಸ್ಯಾಲಕ್ತಾಪಚ್ಯಾಸ್ಯಾದ
 22 ಕ್ಷ್ಯಾದವ ದಳ್ಳಾವ್ಯಾ ಇವಾಳಿಮಿಜಾಸ್ಯಾ ಕಳ್ಳಾಂ
 23 ಕೇಟ್ಟಿಮುವೇಷ್ಟಿತ್ತಾ ವೇಗಮರಸುಕ್ಷ್ಯಾ ತನ್ಯಾಪ್ಯಾಲ್ಯಾ
 24 ತಿರ್ಯಾಳ ಅಣತ್ಪಿನಾದುದು ವಿದುವಿತ್ತೈಯ್ಯತ್ತಾಕ್ಷ್ಯಾ
 25 ವಿಡಕ್ಷ್ಯಾದವರ್ ಪ್ರಕೃತಿಸದಕಸುನಾಲ್ಯಾ ಪಡೆಯಂಜ್ಯಾ

- 26 ಮಂದಾಭಾರತನೊಂದು ಇಚ್ಛೆಲನೀಳಣ ತಪ್ಸಿ
ಇ
27 ಲ್ರೋ ನಾಳುಕ್ಕಿರಣಿಕ್ಕೆ ಕ್ಷಾಣಮೂರ್ ಪದಿನೆಂದ್ದಿಂಥಿ ಪ
28 ದಸಿಡಿಕ್ಕೆ ಪಲ್ಲು ಯಿರವರ್ | ವಳಜ್ಞಾಯರ್ | ರಸ್ತೆಕ್ಕೆ ವ
29 ಕಣ್ಣಿಕ್ಕೆಯು | ಸನ್ಯಾಗ್ನಿಕಳುನಾರಸು ಮುನ್ನನ್ನಾಯು
30 ಸದಿಲ್ಕೃತ್ಯದು ಭಣ್ಣುರಪ್ಪೆತ್ತತ್ತಕತ್ತಿಲಂಪೂರ್
31 ಚೆಷ್ಟೆಣ್ಣೆಲುಮುರಕ ಪಕಣ್ಣಲ ಅಯಾರಿ ಎಣಿತ್ತು

TRANSLITERATION

- 1 svasti śrī [] namaskṛitiya gurum bhaktyā | Kanyā
2 rūḍha-Bṛihaspatau [] Vṛiśchik-ākhyē mahā-mā-
3 sē Bṛihaspatty-uttarā-dinē || karishyē śāsana[ṁ] sa
4 rvvam | gurōr ānanda-rūpiṇah [] śāsanāṇi Bödharaūpō-
5 ‘ham śrī-Bhagaṇḍāśramē’ pi hi [] Mēlpuṇḍi-Kunniyarasan-nā
6 du-vālānikka śrīmat-Pu[r]shottama-pa[r]shai Bödharaūpa-
7 Bhagavar-arasu muntāy-chchaivitta cheppēṭtil akappaṭṭa nichcha-
8 chchilav-aqayav-oru-nāl tappich chānukku Kunniyarasan-mu-
9 ntāyāṇ-peṇṇ-akappaṭṭa mēl-in-nādu vālakkaḍav-ara
10 san-āṇā ḥattappu pannirāṇdu kāṇam pon kā
11 sanmi oru-nālukku irat̄tippaḍi dēvarkku appaḍi āchchi-
12 vattām adil ēṭil panniru-kalāñchu ponni-ē
13 lu māṭṭru araśukku nandāviḷakku padinēlu | nāl amu
14 du [mu]dalay poduvālār-iḍakkāḍav-ariy-iruvattāru
15 nālī olukk-avikk-iru-nālī pushpattukku nā-nālī
16 āgamañchu-māla muppattirāṇḍu Vṛiśchika-viṭa-
17 kk adi śāntinōdu Pūvisthānan-nōkkiy amachcha-
18 nam achchapaḍi cheluttānākil tān piṣṭanta nādu-vā-
19 lum arasanai kula karudum-āṇa avan nāṭṭi-
20 l valattu kaṭṭiy-iḍattu piḍichchānai mūkk-a
21 guttu [a]van-peṇḍilai-ttān kaṭatra-vachch[ān] Paḍa
22 kkaḍava dañḍam ivv-āṇa-miṭā nai kaṇḍum
23 kēṭṭum-upēkshittu pōm arasukku tan-nāṭṭil prakṛi-
24 tiyāṇa ḥatappi nādu viḍuvit-taiyyattukku
25 viḍakkāḍavar prakṛiti paṭaka muntāya paṇiy-añchu
26 Mahābhāratam oṇgu i-chchilavil-oṇgu tappi-
27 l nālukk-iraṇḍ-arai-kkāṇam padineṇ-dēśi pa-
28 ḏa-piḍichchā-Pallāyiravar | Vaļāñchiyar | rakshikka Va
29 kandālaiya | sanyāsikaļumm-arasum muntāya
30 Idil mikkadu bhaṇḍāra-ppottakattilum
31 cheppēṭṭilum uraka Pakaṇḍala-āyāri eļuttu

ಭಾಗಮಂಡಲ, ಮಂಡಿಕ್ಕೇರಿ ತಾಲ್ಲೂಕೆ

ಬೆಗಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ವಿಷ್ಣುವಿಗ್ರಹದ ಒತ್ತಾಳೆ ಸೀರದ ಮೇಲರುವ ಶಾಸನ

to Sunday, 29th January, 1797 A.D. It belongs to the reign of Virarājēndra I, the Rājā of Coorg. It refers to the consecration of the image of Vishṇu in Bhagañdēśvara temple.

Similar inscriptions are also found on the pedestals of the image of Kumārasvāmi and the processional image of Bhagañdēśvara indicating that these two images were also consecrated on the same day.

- 1 ಮಾರ್ಪಾಜ ವೀರರಾಜೇಂದ್ರಾ ಪಡೆಯರು
- 2 ಸಮಸ್ತಾನ ಏ ಕೊಡಗು
- 3 || ಈ ಸಂದ ಖರಾನೆ ನಳ ಸಂ | ಲ್ಲಿ ಮಾ
- 4 ಗ ರು ಗ ಭಾನುವಾರ || ಗಾ | ಅಕ್ಷೇ ಪ್ರತ್ಯೇಷ್ಟೆ |

(ಇದೆ ರಿತಿ ಕುಮಾರಸ್ವಾಮಿ ಮತ್ತು ಭಗಂಡೇಶ್ವರಸ್ವಾಮಿಯ ಉತ್ಸವ ಮೂರ್ತಿಗಳ ಪೀಠಗಳ ಪ್ರೇಲ್ಭಾ ಇದೆ.)

23

ಭಾಗಮಂಡಲ, ಮಾಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ಭಗಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಆವರಣದಲ್ಲಿರುವ ದೀಪಮಾಲೆ ಕಂಬದ ಬುಡದಲ್ಲಿ ಸುತ್ತಲೂ ಇರುವ ಶಾಸನ

The record is dated 1881 A.D. It is in two languages and scripts. The earlier portion in Kannada script and language mentions that the lamp-stand was got prepared by Belliyappa of Nelji, son of Maṇavatṭi Timmayya.

The second record in Malayālam language and script, mentions Chinnappa, the person under whose supervision the lamp was prepared. The lamp-post is about five feet high and is of heavy solid bronze with lamps all round.

(i) ಕ್ಷಮಾತ ಲಿಖಿತಾಣಿ :

- 1 1881ನೇ ಯಿಂದಿನಲ್ಲೂ ಮಣಿಪಟ್ಟಿ ತಿಂಪ್ಯೇಯಿನವರ ಮಗ ಬೆಳ್ತಾಪ್ಪ ಮಾಡಿದು ನೇಲ್
- 2 ಜ ಗ್ರಹಂದ

(ii) ಶ್ರೀಧ ಲಿಖಿತಾಣಿ :

1 ವೇಣಾಪ್ತಿಕಾರನ್ ಎರಿಜಿನ್‌ಓ ಯಿಂದಿನಕ್ಕುಂ ವಾಪ್ಪ ಪಟೆಕ್ಕಾರನ್ ಚಿಕ್ಕೆ ಪ್ರಸ್ತಾವನ್ ಪಟೆಕ್ಕಾರೆ ಕೊಂಡು ತಳಪ್ಪರಂಬು ಚೆಂಬೆನಿಟ್ಟಿ ಪ್ರಸ್ತಾವನ್ ಪರಂಬತ್ತು ರಾನುನ್ ಪಟೆಕ್ಕಾರ್ ಮಹಿಳೆಟ್ಟಿ ಬೆಳ್ತಾಯಿಸ್ತಾ ನೋಯಿಲಿ ತಂಡಿ ಕಬ್ಬನ ಪ್ರಕಾರಂ ಉಂಡಾಕಿಬ್ಬೆ ಬೆಳ್ಕಾ

TRANSLITERATION

(ii) vēṇāptikāran Eriñjōli yirikkum vāppa paṇikkāran Chinnappan paṇikkāre komḍu Talipparambu Chembōṭti Pudiyā paraṇbaitu Rāman paṇikkar Maṇoṭti Belliyappan moyili tamde kalpana prakāraṇ umqākicchha belak

24

ಭಾಗಮಂಡಲ, ಮಾಡಿಕೇರಿ ತಾಲ್ಲೂಕು

ಭಗಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಇಚಾನೆಯಲ್ಲಿರುವ ಬೆಳ್ತಾಯ ಪೀಠದ ಮೇಲಿನ ಶಾಸನ.

The record is dated Kali 4940, Vikāri, Kārtika śu. 9 Bhārgavāra and Śatabhishānakāshatra. Its equivalent of the Christian era viz., 15th November, 1839 is also mentioned in the record. The inscription belongs to the British period when Captain Lehardi was the Superintendent of Coorg.

The record mentions that Divān Ponnapuyi Bopu and Minākshayya together got a silver *pīṭha*, a *prabhāvali*, three golden umbrellas, two *sūryapānas* and two *pattakas* made, for use at Mūlakāvēri out of the income received through the *kāñike* and *harike* by the devotees who attended the Jātra of Mūlakāvēri.

- 1 श्री वामल कावेरी अंमवनवर जातीगे बंदंधा पृजिगळु पैप्पीचु काणेके मुत्तु कौडिन विनें जनरु करुके वैप्पीचु भाब्यु पवजिन
- 2 शैके कलिवरप अलांने पिहारु संवत्सरद कातिक शृं इ भागवार शत्तिचिषा नक्कुरुके सलव गिला ने लिखी नवंबरु ता गव लूह रुपायिना गयली र पवजिगे
- 3 श्री वामल कावेरी अंमवनवर कुंदिके धम्फ तातीकवारि लिरुवदकोस्तुरु कैन। दे। स्वाप्निरुचिंदायांठा कैपश्टना लैं यारदि साचेवरप दिन्दभ्यु दिवाना शैलंप्पु
- 4 यिना चेनपुका! निनानाक्कीयु सके स्वाक्षुनवागि विरक्ति शैप्पीचु चेलिके ग शुभाळी न चिंनद भृत्य उ सोयंवापान अ पत्तुके अ सका

25

तेलकावेरि, मुदिकेरि ताल्लुके

अग्नीश्वर देवसाधनद गंडियु मैलिरुव लासन

No date is mentioned. The characters may be assigned to the 19th century A.D. The inscription registers the grant of a bell in memory of Muddamma, wife of Moṇappa.

- 1 वामेयु संद नैलंक्षुनवर पश्चि
- 2 मुद्दव्युनवर ज्ञावकाधवारि

26

कादि, मुदिकेरि ताल्लुके

जग्नित्पृष्ठ देवसाधनदल्लीरुन चेलियु आसेयु मैले

The given date Kali expired 4912, Pramōdūta, Chaitra śu. 12, Chandrāvāra corresponds to Monday, 16th April, 1810 A.D.

The record, issued during the reign of Lingarājendra of Kodagu (Lingarāja II), refers to his hunting at Balyātarre forest, in which he killed 34 elephants and captured 8 cubs alive. To commemorate this event he granted an image of a silver elephant to god Subrāya of Pādi temple. This image is about a foot in height. The inscription is engraved between the floral bands on the back of the elephant. At the centre of it is engraved the letter 'lim' in bold type indicating the name of the king.

- 1 स्वप्ति श्री विजयाभ्युदयु कलि संद अलांने व
- 2 तेनिने सलव पृमेदेवत सं ज्युत्रु रु गव चेंदावारदभ्यु श्रीमवतः
- 3 कौडिन संसाधनद मुकाराज लिंगराजेंग
- 4 द्व वदेयरवरनु पादि नाल्युनाद शैके बलाये
- 5 एत्रु कादिन चायेल्लु देवदृ आसेल मौद
- 6 द्व संत्र मुर्ज अ न्यु कैसेरि हे

- 7 ଜିଦୁ ତଂଦଦ୍ୟୁମ୍ବିଂଦା¹ ସାଦି ଦେଵଶ୍ରଦ୍ଧନଦ ସୁଚୁଯୁ ଦେଵପ୍ରଗ୍ର ଧଂମୁଖ ଶାନ୍ତିତପାଦି
8 ପଣ୍ଡିତିଦଂତା ବେଳ ଆନେ |

27

ପାଦି, ମୁଦିକେୟି ତାଲ୍ଲଙ୍କୁ

ଜିଗ୍ନିତଶ୍ଵ ଦେଵଶ୍ରଦ୍ଧନଦ ବାଗିଲ ମେଲିରୁନ ଠିତ୍ତା ତେଗଦିନ ତାପନ

The record registers the renovation of the Subbarâya temple at Pâdi and the setting up of the gold *kalaśa* on the temple by one Appâraṇḍa Bôpu.

Regarding the date, Kali 4936 and Jaya are mentioned which correspond to 1834-35 A.D.

- 1 ଯନ୍ମ ସୁଚୁଯୁ ଦେଵପର ଦେଵଶ୍ରଦ୍ଧନପବଂ
- 2 ସ୍ନେ ଅପ୍ରାରଂଦ ବେଳିପୁନୁ କଲିପନ୍ତର
- 3 ଉଦ୍‌ଦୀକ ନେଇ ଜଯ ସଂପଦେରଦଲ୍ଲି
- 4 ଜନେନ୍ଦ୍ରାଧାର ମହାତ୍ମି ସୁନନ୍ଦ କଲକ ମୁଦି
- 5 ନିଦ୍ରା

28 (11)

କୁଟ୍ଟିଶ୍ଵର, ଶୋମନାରାହେଚି ତାଲ୍ଲଙ୍କୁ

ମୁକଦଲୀରୁନ ତାମ୍ରଶାସନ

The record is dated Śaka 1615, Śrimukha, 12th of the bright fortnight of Pushya which corresponds to 29th December 1693 A.D. It is a copper plate grant issued by the Bēlūr chief Krishnappa-nâyaka to Yôgapaiya. Krishnappa-nâyaka was the grandson of Krishnappa nâyaka and son of Venkâdri-nâyaka. It is stated in the record that the Vijayanagar king Krishnadevarâya granted Bēlūr-sîme to Yerra-Krishnappa-nâyaka, forefather of the Chief. Kaṭṭepura and Hirumanahalli were the two villages granted by the Chief and these villages are stated to have been situated in Nirgunda-sthaṇa of Tunganâd in Arkalagud. The donee, Yôgapaiya was the grandson of Subrahmanyâ-dêva and son of Puṭtarasaiya. He belonged to Vâishîṣṭa-gôtra, Âsvalâyana-sûtra and Rik-sâkha.

ଶୁଭମତ୍ତୁ || ନମ୍ବୁଂଗ ଶିର୍ଦ୍ଦ୍ଵୁଂବି ଚଂଦ୍ର ଚାମର ଚାରଦେଖେ ଶ୍ରୀଲୋକେ ନଗରାରଂଭ ମୁଲ ଶୁନ୍ଭାଯୁ
ଶଂଭେନ୍ଦୁ || ନନ୍ଦୀ ଲୀଲା ପରାଷ୍ଟ୍ର ଦଣ୍ଡ ପାତୁ ନଃ ଲୁଧୁତା ମେଦିନୀ ଯେନ କଲଂକମିନ ଯୁକ୍ତଶା ||
ସ୍ଫୁର୍ତ୍ତି ଶ୍ରୀ ନିଜଯାଧ୍ୟ ଦୟ ସାଲିଵାହନ ଶକପରନଗଳୁ ଗଲାଖିନେଯ ଶ୍ରୀମୁଖ ନାମ ସଂପଦେଦ ପୁଣ୍ୟ ରୁ
ନ୍ତି ଲୁ କାର୍ତ୍ତିପ ଗୋତ୍ରଦ ଅପଶ୍ରୁଂବ ସୂତ୍ରଦ ବେଳିଲାର କୁଟ୍ଟିଶ୍ଵରନାଯୁକ୍ତ ପୋତ୍ରରାଦ ପଂକଟାଦି ନାଯୁକ୍ତ
ପୋତ୍ରରାଦ କୁଟ୍ଟିଶ୍ଵରନାଯୁକ୍ତ ପିନ୍ଧିତ ଗୋତ୍ରଦ ଅକ୍ରାତୁ ଯୁନ ସୂତ୍ରଦ ପୁକ୍ଷକୁଣ୍ଡ ଦେଵଗଳ
ପୋତ୍ରରାଦ ପୁଣ୍ଡିରଶ୍ୟେଯ ପୁତ୍ରରାଦ ଯେନେଶ୍ୟେଯ ବରିକେନେଶ୍ୟେ ଗ୍ରାମଦାନ ରାଜନ କ୍ରମପଂତେଦରୀ ପ୍ରାଵଦିଲ୍ଲି
ଶ୍ରୀମୁଦ୍ରାଜାଧିରାଜ ରାଜପରମେଶ୍ୱର ଶ୍ରୀ ପିରକୁଟ୍ଟିରାଯୁଦେଵ ମୁକାରାଯୁରନରୁ ନମ୍ବୁଂଗ
ଶୁଦ୍ଧ ନିତାମହାରାଦ ଶିଥୁର ଗେଲିନ ହିମ କରନ୍ତ ଧରଲାଠକିମୁ ମାଲେନାଗପୁରପରାଧିଶ୍ରୀ ରବିରୀଯ ଦ ଶପୁଂଗ
ଦେଇରାଦ ଯାରକୁଟ୍ଟିଶ୍ଵର ନାଯୁକ୍ତ କୁଟ୍ଟିଯ ନପରିଗେ ପାଲିଶ୍ଵ ବେଳିଲା ତିଏମେଗ ସଲାନ ଅରକିଲ୍ଲେନ୍ଦ୍ରିଯ ଦ ପାଲିତ ତମାନାଦ
ନେଇରାନ୍ଦ ଶୁଲଦଲ୍ଲି କୋଣେଗନକିମୁ ପ୍ରାଵଦ ହେବାପତି ନଦିଗେ ଦକ୍ଷିଣିଦ ଜମିନାଗି ପଢ଼ିମୁ ନିଲାଗିଲିଗ ପୁତ୍ରର
ନାଦ କୁଟ୍ଟିଶ୍ଵରଦ ଗ୍ରାମ ଯିକୁଗାଲିଗେ ପ୍ରାଵଦଵାଦ ହରମୁନହଲ୍ଲ ମାନ୍ଦ୍ରାଜା କାର୍ତ୍ତିପ ଗୋତ୍ରଦ ଅପଶ୍ରୁଂବ ସୂତ୍ରଦ

¹ ଶ୍ରୀମା ଏବିଦନ୍ମୁ ପଂକ୍ତିରୁ କଳିଗ ବରିଦିଦେ

ಕೃಷ್ಣ ಪೂನಾಯಕರ ಹೌತ್ರರಾದ ವೆಂಕಟಬ್ರಿನಾಯಕರ ಬುತ್ತರಾದ ಕೃಷ್ಣಪೂನಾಯಕರು ವಹಿನ್ನ ಗೋತ್ರ ಅರ್ಥಾಯಾಗಿ
ಸೂಕ್ತದ ಮುಕ್ಯಾಖಾಧೀಯರನಾದ ಸುಭುತ್ತಣಿ ದೇವಗಳ ಹೌತ್ರರಾದ ಪುಟ್ಟರಸ್ಯೇಯಾನ ಬುತ್ರರಾದ ಯೋಗಿಸ್ಯೇಯಾಗಿ
ಕಟ್ಟಿಸುರದ ಗ್ರಾಮ ಖಿರುನಾನಹಳ್ಳಿ ಸಹ ಯಾ ಕಥಾತಿಧಿ ಮಾರು ಸಂಕ್ರಮಾನ ಪಣ್ಣಾಳದಲದಲ್ಲಿ ಸಹಿರಸ್ಯೇದ್ರಕ ದಾನ
ಧಾರಾಪುರವರಕವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಅಣಿನಾಗಾಮಿ ನಿಧಿ ಸಿಕ್ಕೀಪ ಜಲ ಪಾಶಾನ ಸಿದ್ಧ
ಸಾದ್ಯಂಗಕೆಂಬ ಅಣ ಭೋಗ ಸ್ವಾಮ್ಯವನ್ನು ಅಗ್ನಾದಿಕೊಂಡು ನಿಮ್ಮ ಸಂತಾನ ಪರಂಪರಾ ಅಚಂದುಕ್ರಸ್ಯೈಯಾ
ಗಳಾಗಿ ದಾನಾದಿ ನಿಮಿಸುಯ ವೆಕ್ರಯಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸುಖಿದಲ್ಲಿ ಅನುಭವಿಸಿಕೊಂಡು ಯಿಂದು ಕಾಶ್ಯಪ
ಗೋತ್ರದ ಅಪಕ್ಷಯಂ ಸೂಕ್ತದ ಕೃಷ್ಣಪೂನಾಯಕರ ಹೌತ್ರರಾದ ವೆಂಕಟಾದಿನಾಯಕರ ಬುತ್ರರಾದ ಕೃಷ್ಣಪೂನಾಯಕರು
ವಸಿಷ್ಠ ಗೋತ್ರದ ಅರ್ಥಾಯಾನ ಸೂಕ್ತದ ಮುಕ್ಯಾಖಾಧೀಯರನಾದ ಸುಭುತ್ತಣಿ ದೇವಗಳ ಹೌತ್ರರಾದ ಪುಟ್ಟರಸ್ಯೇಯಾನ
ಬುತ್ರರಾದ ಯೋಗಿಸ್ಯೇಯಾಗಿ ಬರಿಸಿಕೊಟ್ಟಿ ರಾಸನ || ಯಿಂದಕ್ಕೆ ಧನವಸ್ತಾಪಿಗಳು ಅದಿಕ್ಕೆ ಚೆಂದುವಿಲ್ಲಿನಲ್ಲಿ
ದ್ಯುಭೂಮಿರಾಷ್ಟ್ರೀ ಹೈದರ್ಯಂ ಮುನಶ್ಚ ಅಷಟ್ಕೆ ರಾತ್ರಿಕ್ಕ ಘಂಭೇಳಿ ಸಂಧೀ ಧನವರ್ಜ್ಯಾ ಜಾನಾತಿ ಸರಪ್ಯ ಸ್ವತ್ತಂ ||
ದಾನವಾಲನಯೋವರಧ್ಯೇ ದಾನಾತಾ ಶ್ರೀಯೋನಾವಾಲನಂ ದಾನಾತಾ ಸ್ವರ್ಗಮನಾಷ್ಟ್ಯೇತಿ ಪಾಲನಾದಾಷ್ಟಂ ಪದಂ ||
ಸ್ವದತ್ತಾ ದಿಗುಣಂ ಪುಣಂ ಪರದತ್ತಾನಂ ಪರದತ್ತಾವಾರ್ಣಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ತಿಕಾ
ಧಾರ್ತೀ ಪಿತ್ರದತ್ತಾ ಸಹೋದರೀ ಅಸ್ಯದತ್ತಾ ಸ್ವಪಾತಾಚ ದತ್ತಭೂಮಿಂ ಪರತ್ಯಜೀತ್ || ಯೋಕ್ಕೈನ ಭಗಿನೀ ಲೋಕೇ
ಸರ್ವೇಷಾಮೇವ ಭೇದಭೂಜಾಂ ನಫೋಜಾಂ ನಕರಗ್ರಾಹಾ ವಿಸ್ತದತ್ತಾ ವಸುಂಧರಾ || ಶ್ರೀಕೃಷ್ಣ

29 (12)

ಮಾದಾಪುರ, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು

ಮರದ ಮುಂಬಾಗಿಲಿನ ಮೇಲಿರುವ ಶಾಸನ

The record is engraved on the plaster wall above the front doorway of the *gaddige*. The date Kali 4881 expired, Vikāri, Māgha ba. 10 Budhavāra, given in the record corresponds to Thursday, 11th February, 1779 A.D.

It records the death of Lingarājēndra-vadeyer or Lingarāja I, son of Appājēndra-vadeyer, the Rājā of Coorg, on the date specified. Virarājēndra-vadeyer, son of Lingarājēndra-vadeyer is stated to have constructed the temple of Basavēshvara on the *samādhi* of his father after completing ceremonial rites. The villages Chikkaharade, Jambūru, Bēlūru, Basavanahalli and some lands in Mahadēvapura were granted for the maintenance of the temple.

The temple is stated to have been erected between 1780 and 1782 A.D. by Sivalingappa, the *charamārti* of Koḍali.

- 1 ಲಂಗರಾಜೇಂದ್ರ ವಡೆಯರು ನಿ ಕೊಡಲಿ ಚರಮಾರ್ತಿಗಳಾದ ತಿವಲಿಂಗಪನವರು ರಾವರಿ
- 2 ಸಂ | ಕಾರ್ತಿಕ ಶಾಧ ಇಂ ಯು ಮಂದವಾರದಲ್ಲಿ ಜೀಸೋರ್ಥಾರ ಮಧ್ಯಿ
- 3 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಹುಡಪ್ರತಾಪ ಅಪ್ರತಿಮು ವೀರ ಸರಪತಿ ಕೊಡಗಿನ ಸಮ
ಸ್ಥಾನದ ಶ್ರೀರತ್ನ ಶಿ
- 4 ಉದಾಸನಾರಾಧರಾಗಿ ಪುಟ್ಟೀ ಸಾಮೃಜ್ಯಂ ಗ್ರೀಯುತ್ತಿದ ಭಾರದಾಷ್ಟ ಗೋತ್ರದ ಅರ್ಪಾಯಾನ ಸುತ್ರದ
ರೂಪ್ಯಾನುಕಾಧಾರ್ಯ
- 5 ಯ ಪಿರತ್ಯೈನ ಮತಕೃಷ್ಣರಾದ ಅಪಾಜೇಂದ್ರ ವಡೆಯರವರ ಬುತ್ರರಾದ ಲಂಗರಾಜೇಂದ್ರ ವಡೆಯರು | ನಮಸ್ತಂಗ
ಶಿರಪೇಂಬಿ ಚಂದ್ರ ಉಪಾರ (ಜಾ)
- 6 ಮರ) ಚಾರನೇ | ಶ್ರೀಲೋಕ್ಯ ಸಗರಾರಂಭ ಮಂಲಸ್ಯಂಭಾರು-ರಂಭನೆ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭೂದಯ
ಕಲಿ ಸಂದ ಉಗರನೆ ಪರಮಾನಕೆ
- 7 ಸಲುವ ವಿಕಾರ್ಯ ಸಂಖ್ಯಾರದ ಮಾಘ ಬಂಗ ಯ ಬುಧವಾರ ದಿವಿ ಗಳಿಗೆ ಅಷ್ಟಿಗೆ ಶಿವಾಧಿನವಾದ್ಯ | ಯೀ
ಶಿವಾಧಿನವಾಗುವ ತತ್ತ್ವ

- 8 ଲଦ୍ଧି ଯି ମୁହାରାଜର ଗଭେଟ୍ଟ ସୁଧାକରର ମାନରାଜ ଶିରରାଜେଣ୍ଠ୍ର ପାତେଯକୁ ସଂନିଧାରନଦିଲ୍ଲୀ ଯୀଦ୍ଦୁ ସତ୍ୟମାନଙ୍କୁ
 - 9 ନିରକ୍ଷି ଅନ୍ତର୍ମୀଳି କୃତା[ର]କୁ ମୁହାଦେଵପୁରଦିଲ୍ଲୀ କ୍ରିୟାନନ୍ଦନାଥିଯଙ୍କୁ ମାନଦିଲି ଦେଇପାଞ୍ଚନନ୍ଦନଙ୍କୁ
 - 10 ଠାନୁ ମାନଦିଲି ମୁହିରୀ ପଂପୁଡ଼ାଯାଇ ମାତେନଙ୍କୁ କଟିଲି ପଦାକାଳଦିଲ୍ଲୀ ଗଣାରାଧନେ ଯି ଦେଇପାଞ୍ଚନନ୍ଦନାଥାରାଧନେ ଲାଭରୁ ଯି ମାତେନାର
 - 11 ପୁରଦ ବୁନୀ ଚିକକ୍ଷା[ର]କେ ଗ୍ରମ ଜଣମାରୁ ଗ୍ରାମ ବେଳମାରୁ ବନ୍ଦନମତି ଗ୍ରମକୁ କାମ ଲିଂଗମୁଦ୍ଦେ ଶିଳାବ୍ରତିକୁ ଯଙ୍ଗନୁ ମାନଦିଲି ନାଳି
 - 12 ସଂଖ୍ୟାରଦ ଛୈତ୍ର କୁ ଲମ୍ବ ଫାର୍ଗବାରଦିଲ୍ଲୀ ପ୍ରସିଦ୍ଧ ଦାନଶକ୍ତନନ୍ଦନୁ ବର୍ଦ୍ଧମା କୌଣସି ଯିଦେଇଯାଗି
 - 13 ଜ୍ଞେଜନ୍ମଦ୍ୱାରା ଅଦୁ କାମର୍ଦ୍ଦି ସଂ | କାତିକ କୁ ଲମ୍ବ ଦିବପ ପ୍ରଦାନକୁ କାହାକୁ ସଂ | ପ୍ରେକ୍ଷାବି କୁ ଲମ୍ବ ଯମୁ ଗୁରୁପରକ୍ଷେ ଅଳ୍ପରୁ ଅଳ୍ପରୁ

30 (23)

వూడాపుర, సోమవారపేటి తాల్కొచు

ಮತದ ಆವರಣದಲ್ಲಿರುವ ಒಸನೇಶ್ವರ ದೇವಾಲಯದ ಒಳಬಾಗಿಲ ಮೇಲಿರುವ ಶಾಸನ

The inscription is dated Kali expired 4943, Shôbhanakpitu, Kârtika ba. 2, Guruvâra, Rôhinî nakshatra. The details of the date correspond to 25th October, 1843 A.D. But the weekday was Wednesday and not Thursday.

It records the consecration of the *kalaśā* on the *gaddige* by Sōmaśēkhara Śivayōgiśvara, the disciple of Sāntavirāsvāmī himself *charamūrti* of Murigāsvāmī.

- 1 శ్రీ మారిగాస్థమిగావర
 - 2 చెరపుకొల్లాడంథ కాంటపిరస్తామియువర కారచెంల సంజనితరా
 - 3 ద సోఎస్తేబిర తిపయేణిగైష్టరు శలీందదు ఖాలును లోభనక్తు సంవత్సరద కాత్తిక బ అ
 - 4 గురువార లోహించి నిక్షత్త ప్రత్యేకాల గంటి ఇ ర వాగి యూ గదిగుచు మేలే కలత శ్వసన
 - 5 వాడిద్దు

31

ವೂದಾಪುರ, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು

ମୁଦ୍ରା ଆନରଣ୍ଡ ଦଲିରୁବ ବସନ୍ତେଶ୍ଵର ଦେଖାଲିଯାଦ ତିଥିରା ମୁଁଲିନ କଳିତା ତୁଳିଯାଇଲିରୁବ
ହିତୁ, ହିତେଗିଛିନ ପତାକେଟିରୁ ମୁଁଲିରୁବ ତାଙ୍କି

The record is on the metallic flag fixed on the top of the *kaśa* over the temple. The details of the record correspond with those of the inscription No. 29. Above but this record does not furnish the information regarding the time taken for the construction of the temple. In the middle of the present record is the seal of Virarājendra-vađeyar with the letter 'vi' around which is the name of Lingarājendra-vađeyar, and the Kali 4881 indicating the year of his death. Lingarāja-vađeyar's name and the name of his kingdom along with the date of his death in Kali era are also recorded in Urdu on the outer circle of the seal.

୧୯୫

- 1 శ్రీమద్వారాజుధిరాజ రాజబరహేంద్ర వ్యస్తం న ప్రతాప ఆ ప్రతికిము ఏఱ నరపతి కొడగిన సమస్తానుద శ్రీరక్తు తీంపుత్తసనారామధరాగి ప్రరథిం సాంబచ్చుజ్యోతి

- 2 ಗ್ರೀಂಹಾತ್ಮಕದ್ದ ಭಾರದವ್ಯಾಜ ಗೆಂತ್ರ್ಯುದ್ ಅಶಾಖ್ಯಾಯೆನ ಸೂತ್ರದ ರುಕ್ಷಭಾಸುಕಾಧಾರ್ಯು ವೀರಬ್ರೇನ ಮತ್ತು ರಾದ
ಅಂತರ್ಭೇಂದ್ರವಡಿಯರವರ ಶುತ್ತರಾದ
- 3 ಲಿಂಗರಾಚೇಂದ್ರವಡಿಯರು ನಮಸ್ಕಾರಂಗ ಶಿರಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರನ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ
ಮಾಲಸ್ತಂಭಾಯ ತಂಭವೇ ಸ್ಪೃಹಿ ಶ್ರೀ ವಿಜ
- 4 ಯಾಭ್ಯುದಯ ಕಲಿಸಂದ ಅರಗನ ಪರಮಾನಂಕೆ ಸಲುವ ವಿಕಾರಿ ಸಂವಹ್ಯರದ ಮಾಫಿ ಬೀಂ ಯು
ಬುಧವಾರ ದಿನಿಗೆ ಅಲ್ಲಿಗೆ ಶಿವಾಧಿನಾವಾ
- 5 ದ್ವಾ ಯಿಂ ಶಿವಾಧಿನವಾಗುವ ತತ್ತ್ವಾಲದಲ್ಲಿ ಯಿ ಮಹಾರಾಜರ ಗಭಾಂಭಿ ಸುಧಾಕರಾಯಿಮಾನರಾದ
ವೀರರಾಚೇಂದ್ರವಡಿಯರು ಸಂಸ್ಕಾರದಲ್ಲಿ ಯಿದ್ದು ಸಕ್ತಮರವಂತನ್ನು ವಿರಚಿತಿ

(ಇಲ್ಲಿ ವೀರರಾಚೇಂದ್ರವಡಿಯರ ಮುದ್ದೆ ಇದೆ)

ಕೆಳಗೆ—

- 6 ಅಪ್ಯಂತ ಪ್ರಕಾರಕ್ಕೆ ಮಹಾದೇವಭೂರದಲ್ಲಿ ಕ್ರಿಯಾಸವಮಾಧಿಯುಂನ್ನು ಮಾಡಿತಿ ದೇವಸ್ಥಾನವಂತನ್ನು ರಚಿತಿ
- 7 ಆ ಸವಾಧಿ ಮೇಲೆ ಬಸವೆಶ್ವರ ಪ್ರತಿಕ್ಷೇಯಂನ್ನು ಮಾಡಿತಿ ಮುರುಗೇ ಸಾಂಪ್ರದಾಯಿದ ಮಾ
- 8 ರವಂನ್ನು ಕಟ್ಟಿ ಸದಾಕಾಲದಲ್ಲಿ ಗೋಧಾರಾಧನೆ ಯಿಂ ದೇವತಾರಾಧನೆ ಲಭಿಕ್ಯೆ ಯಿಂ ಮಾ
- 9 ಹಾದೆವಸ್ತರದ ಒಳನೀ ಚಿಕ್ಕಪರೆದೆ ಗ್ರಾಮ ಉಂಬೂರ್ಪು ಗ್ರಾಮ ಜೀಕೂರ್ಪು ಬಸವನೆಂತ ಗ್ರಾಮ
- 10 ಕ್ಕೆ ಸರೆ ಭೀಂಗಮುದ್ದೆ ಶಿಲಾಪ್ರತಿಕ್ಷೇಯಂನ್ನು ಮಾಡಿತಿ ಸಳ ಸಂವಹ್ಯರದ ಚೈತ್ರ ಕು ೧
- 11 ಉ ಭಾಗವಾರದಲ್ಲಿ ನಷ್ಟಿದಾನ ರಾಜಸನವಂತನ್ನು ಬರದು ಕೊಟ್ಟಿಯಿದೆಯಾಗಿ

32 (14)

ಮಾಡಾಪುರ, ಸೋಮವಾರಪೇಠಿ ತಾಲ್ಲೂಕು

ಮತದಲ್ಲಿದ್ದ ತಾಮ್ರಾಸನ

The record is dated Śaka 1718, Nala, Chaitra śu. I which corresponds to Friday, 8th April, 1796 A.D. It belongs to the reign of Virarājendra I, the grandson of Appājēndra-vādeyar and son of Lingarājendra-vādeyar, the Rājā of Coorg and registers a grant to Śāntavīrasvāmi, the *charamūrti* of Koḍali-Mahantasvāmi, himself the *charamūrti* of Mahā-Murigāsvāmi, on the occasion of the svāmi's visit to the maṭha at Mahadēvapura. The grant included 700 *bhattis* of land for offerings to god Śiva and 69 *varahas* out of the land rent collected from various villages mentioned for extra expenses.

ಶ್ರೀಮನ್ಯಧಾಮುರಿಗಾಂಧಾರಿಗಳಾದ ಕೊಡಲಿ ಮಹಂತಸ್ವಮಿಗಳವರ ಜೆರಮುತ್ತಿಗಳಾದ
ಕಾಂತವೀರಸ್ವಾಮಿಯರವರ ಪಾಡಕ್ಕೆ ನಮಸ್ಕಾರಂಗ ಶಿರಕ್ಕೆಂದ್ರಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ಶ್ರೀಲೋಕ್ಯನಗರಾರಂಭ
ಮಾಲಸ್ತಂಭಾಯ ಶಸ್ತ್ರವೇ || ಸ್ಪೃಹಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ಗಿಬಿಗಳನೆ ಪರಮಾನಂಕೆ ಸಭ್ಯನ ನಲ
ಸಂವಹ್ಯರದ ಚೈತ್ರ ಕುದ್ದ ಒ ಭಾಗವಾರದಲ್ಲಿ ಶಿವಗಂಗೆ ಮೇಲನ ಗವಿಣಿಯಾಸನಾರೂಢರ ಸಾಂಪ್ರದಾಯಸ್ತುರಾದ
ವೀರಬ್ರೇನ ಮತ್ತು ರಾಜು ಸಿದ್ಧಾದ್ವರದ ಮರದ ಪ್ರತ್ಯೇಕ ಸ್ವಾಮೀಯವರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
ರಾಜವರನೇಶ್ವರ ಪ್ರತಾಪ ಅಪ್ತಿಮ ವೀರ ಸರಪತಿ ಕೊಡಗಿನ ಸಂಸ್ಕಾರದ ಶ್ರೀ ರಕ್ತ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ
ಷ್ಟಾಂಧ್ರಸಾಮಾಜಿಕ ಗ್ರೀಯುತ್ತಿರಲು ಭಾರದವ್ಯಾಜ ಗೆಂತ್ರ್ಯುದ್ ಅಶಾಖ್ಯಾಯನ ಸೂತ್ರದ ರುಕ್ಷಭಾಸುಕಾಧಾರ್ಯುಗಳಾದ ತಪ್ಪಿ
ಚೇಂದ್ರವಡಿಯರವರ ಪವತ್ರರಾದ ಲಿಂಗರಾಚೇಂದ್ರವಡಿಯರವರ ಗಭಾಂಭಿ ಸುಧಾಕರಾಯಿಮಾನರಾದ ವೀರರಾಚೇಂದ್ರ
ವಡಿಯರವರ ಶಿವಾರ್ಪನಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ದಾನರಾಸದ ಕ್ರಮವೆಂತೆಂದರೆ | ಮಹಾದೇವಪುರದ ಮತ ಯಿದಕ್ಕೆ ಸ್ವಾಮೀ
ಯವರು ಚಿತ್ತಪರಾಜ್ಯಾಗಿ ಸಾಂಸ್ಕಾರಿಕ ಪ್ರಕಾಂಡಿ ಪಾದವಿದಿಮು ಅಚಂದ್ರಕರವಾಗಿ ಧರ್ಮ ಬರಬೇಕೆನ್ನು ಬರದು ಪಷ್ಪಸಿದ
ಪ್ರತಾರದ ಭೂಮಿ ನಿವರ | ಶಿವಾರ್ಪನದ ಬಗ್ಗೆ ಮತಕ್ಕೆ ಯಿಂ ಭೂಮಿ ಬಿಜವರಿ ಭಟ್ಟಿ ಒಕ್ಕೆ ಬೆಳೆಯುವ ಭಟ್ಟಿ ೧೦೦
ಮತಕ್ಕೆ ಮೇಲು ವಂಚಿದ ಬಗ್ಗೆ ಲಿಂಗಮುದ್ದೆ ಶಿಲಾಪ್ರತಿಕ್ಷೇಯಂನ್ನು ಮಾಡಿಸಿ ಬಿಟ್ಟುಕೊಟ್ಟಿ ಗ್ರಾಮಗಳಿಂದ ಬರುವ
ಕಸ್ತುರ್ಯದ ನಿವರ ಚಿಕ್ಕಪರದೆ ಜಂಬೂರು ಗ್ರಾಮಕ್ಕೆ ಬಿಜ ಭಟ್ಟಿ ಇಂದ್ರಾಯಿ ಇ ವರರೆ ವ್ಯಾಕೀನ ಪ್ರತಾರದ ಯಿಂ

గూముద పురవగ్ర దేవమాస్య భూతపుత్రుర సక బిజ భట్టి ఈ॥గ్రీ॥ పరహ హోగలాగి రుధిస్త భూమి బిజవరి భట్టి ఇ॥ కండాయ ఇ॥ పరహ యడవనాచు పలిత్తద తింకెనాచు మందేగే లేదిద బేలూరు బసవనశల్య వలగణ గుడుగూరు సక గౌమ ఇంకే బిజవరి భట్టి అంకే కండాయ ఇం పరహక్కే పూర్కిన పుత్రుర యినా గౌముద పురవగ్ర దేవమాస్య భూతపుత్రుర గవుదంబలి నాయిమస్య సక బిందిగి గల్లా॥గ్రీ కండాయ ఇ॥ హోగలాగి శుద్ధసింతద్దు బిజ భట్టి ఇ॥ గ్రీ కండాయ ఇ॥ పరహ అంతు గౌమ ఇక్కే పూర్కిన పుత్రుర హోగలాగి రుధి సింతద్దు యినా పార్కేళు బదువ కండాయ ఇ॥ పరహ భక్త భట్టి 100 బేళయు జపు గౌముదవర ముస్తిట్ట లింగముదే శిలాక్షతిష్ఠేయస్య మాదిశికొట్టు యినా తిథిమ్ములు పితాది సమస్య పిత్కుగళగ్ర ఆక్షర్య తిప్పేనోక పూర్ణియాగబేచు యంబ ఆశేష్యేయింద భూసాధనసస్య బరదువప్పిశ్చేవాగి యినా గౌముక్కే చపుకట్టు లింగ ముచ్చ తిలాపుతిష్ఠే వలగాద నిధి నిష్టేప జల తరు పాషాణ ఆశ్చేస ఆగామి సిధ్ధ సాధ్యంగాంచు ఆశ్చర్షిగ తేజ సామ్య మునావ్రుద ఆ సకల భూమియస్య తివాసికవాగి గణః రాధనేయస్య మాదిశికొండు తిప్పేజొ కాలదబ్లు ఆశ్రివాద తిల్లోక జాతిశ్శరప్తం ష్టుద్విషతిక్షణ సమాఖ్యగ్రీ లావణ్యమంతిన రహపం | తిల్లుకై విచ్ఛే పరమాయురిష్టం త్యందట్ట మేం కంకర జస్య జస్యన్ని || యంబ ఆశ్రివాదవరస్య మాడుత్త లింగబేచు ద్వారామిరాబో హైదరయం యనుశ్చ అప్పుత్త రాత్రిష్ట పుభుయిష్ట సంద్యో ధమస్య జానాతి నరస్య స్తుతః || స్పృదత్తు ద్విగుణం పుణ్యం పరచత్తునుపాలనం పరచత్తు పచారేణ స్పృదత్తం నిష్ఫలం భమేతో యంబ భూసాధనక్కే స్పృహస్తూ పస్తితా శ్రీ ని॥

33 (19)

ఇగోడ్లు, సోమవారపేణి తాల్లూకు

బాలిసల్లిరున తిలాతాసన

The details of the date are lost except for the *tithi*,—first of the dark fortnight, which cannot be verified. The characters of the record may be assigned to the 19th century A.D. The inscription appears to register some grant made by Vira-vadeyar to the Aigala-matha at Häléri in memory of the heroism shown by Mamadai-arasa's son (name not given).

..... దేక బలుఅ గనే యిల్లు విరివదేయరు కాలేరి మమచ్చే ఆరసినవర కువర విరియందల్లి పాదిద భక్తి తాంబు (కాలేరి) భూమియ బగల మాక్కే

34 (18)

కిష్టిష్టు, సోమవారపేణి తాల్లూకు

బాలిసల్లిరున తిలాతాసన

Regarding the date only Khara, Kartika ba. I is mentioned. It does not contain Saka year. The record may be assigned to the 19th century A.D. It was issued during the time of Virarājendra-vadeyar. It registers a grant made by the king to Channa-Mallikārjunadēva who was Rājaiya's brother's son and Channaiya's guru, for the sake of worship.

ఒర సంవత్సరద కాతిక బగల్లు జంస్యేన గురులు రాజ్యయునవర తమ్మన కుమార జస్యమల్లికాజుసన దేవరిగె దూషప్రిప ఆరాధనేగే ని || వడియర సమస్యార మాదిశికొట్టు వివర లుచెయ కాలదబ్లు స్తుపే మాదిద్దు

35 (26)

జేరల సిరిముంగల, సోమవారపేణి తాల్లూకు

మినానకోల్లి కాడినల్లి భక్తిన కోటియల్లి బిద్దిరున తిలా లింగసన

The record is dated Saka 1466, Krōdhi, Chaitra śu. 1 which corresponds to 24th March, 1544 A.D. It belongs to the reign of Śrikamītharasa of the Chaṅgālva dynasty

and registers a grant by the king to Lingapññodeya. The land granted is stated to have been in Bagutana-koté.

- 1 श्रीमहते रात्रिवाहने कक्षवरुन
- 2 गृहेनसेया कन्द्रोधि संपत्तिरद
- 3 ज्येष्ठ शु गृहाश्च श्रीमहान्नपूर्णा वामंदेशः
- 4 बृहत चंगाल्प्ति श्रीकेऽरपुरुषां लिं
- 5 गंडेलोदेश देवरीगे बगुकन कैले
- 6 छिंगे सूखन भवनियंशु नववाहना
- 7 नृवाही कैलाष्ट्रिरु तु कैलदेवीयंशु
- 8 निदवरु रोरन नरकदलि
- 9 युवावरु

36 (27)

हैरानरु, सौभेषुवारवेणि ताल्लूक्सु

पूरुगुप्ते श्रीसारि जविनास्तिल्ल बिद्धिरुव वैरगल्लु

(मेलुभाग मुक्तु प्राप्ति उच्चेम चैनिगदे)

The record is badly damaged, portions of the stone having been broken and lost. It is in the 13th century characters. There is mention of a Chāngālva in connection with a Munivarāditya. The chief Munivarāditya is mentioned in inscription No. 95. The present inscription is too fragmentary to make out the purport.

- 1 दरद दी
- 2 . . दीयु वाचिग
- 3 . . रासेग
- 4 देव्मि श्रीमहतु
- 5 . . मुनिवरादिक्ष्यं नक्षेन खुलयु देवरुर एति कृष्णिद ते . . .
- 6 . . धवगु देवरुर त्वै
- 7 . . करपूगक्षेल
- 8 . . मुनिवरादिक्ष्यं नु संगद्धे
- 9 . . न त्वा अरस . . . ए
- 10 ज्ञा ल मुन्दुसे सा
- 11 . . त्वा मुन्दुसे ने ल .
- 12 वंदु दुष्टिदं निल
- 13 . . त्वा इसुन . . . ल्ल देवरुर आलव युदं चंगालुव आलंकरिद
- 14 मुनिवरादिक्ष्यं मुलल
- 15 . . करिव . . . लद
- 16 . . त्वा पट्टित्तस्त्वावियु ने
- 17 . . युक्तिज्ञै देवियु
- 18 . . कापक . . .

- 19 ... ಗ ಬಸಿಗಂ ಎರಬಿ ...
 20
 21 ಕಡಿ
 (ಮುಂದೆ ಮೂರು ಪಂಕ್ತಿಗಳು ಹೋಗಿವೆ).

ಕಳ್ಳಿನ ಎಡಪಾಠ್ಯದಲ್ಲಿ:

- 25 ...
 26 ಲನ್ ...
 27 ತೀನ್ನಾ ...
 28 ಇಸು ..
 29 ದಬುನ್ನಿ ..
 30 ...
 31 ಪಚಗರ ..
 32 ಗಹಕೆನ್ನ್ನ ವಡಿ ..
 33 ಸಯಾ... ದಕರಿ ..
 34 ಇಗರ್ಜುಲ ..
 35 ತುಬಡಿನ ...
 (ಮುಂದೆ ಅಷ್ಟವು)

37 (28)

ಅಂದಗೋಡೆ ಕೆಲ್ಲಾರು, ಸೋಣವಾರಸೇಇಟಿ ತಾಲ್ಲಾಕು
 ವೀರಗಲ್ಲು

This is a *viragal* record dated Śaka 866, Krōdhi. Other details of the date are lost. The existing date corresponds to 944 A.D. As the inscription is damaged, the details are not clear. However, it appears to record the death of a hero by name Būchaga by getting his head cut off. Bāvaṇayya wrote the record.

- 1 ಸ್ವಾಸ್ಥಿ ಸರ್ಕ ಲೈಕ
 2 ಕೊರ್ಡಿ ಸಂಪತ್ತರ ..
 (ಮುಂದೆ ಈದು ಪಂಕ್ತಿಗಳು ಸನೆದುಹೋಗಿವೆ)
 8 ಮಾ ತಲೆಗಡಿಸಿ ಸತ್ತ ಆತನ ಸಂತತಿ - ...
 9 ಕೊಣ್ಣಿ ...
 10 ಯಾರ ... ಪರ
 11 ಕೊಣ್ಣಿ ಸಯಾ ...
 12 ರಂ . ಗಂಗ
 13 ಕವಿಲೆಯನಯಿಂದ ಬ್ರಹ್ಮತ್ತಿ ಬಾಚಗನ
 14 ಬ್ರಹ್ಮತ್ತಿ ಸಮ ...
 15 ಪರೋಕ್ಷವಿ ..
 16 ಯಾವಾ .
 17 ಸಿದ ಬರೆದಂ ಬಾವಣಯ್ಯ

38 (71)

ಸಿರಂಗಾಲ, ಸೋಮವಾರಸೇಟಿ ತಾಲ್ಲೂಕು
ವೀರಗಲ್ಲು

No date is given in the record. It may be assigned to the 18th century on palaeographical grounds. This is a *viragal* set up in memory of Mâcha-gâvûñda of Sirivangala by his son Kâva-gâvûñda. Mariyôja was the sculptor who prepared the *viragal*.

- 1 ಸ್ವತ್ಸ್ಯ ಶ್ರೀ ನಿರಿವಂಗಲದ ವಾಚ
- 2 ಗಾವುಣಂ ಸಿರಿಯಮತನ್ನಿ ವೀರ ||
- 3 ವಾಚಗೋಣಂ ಮಗ ಕಾವಗೋ
- 4 ಇಂ ಕಲ್ಲನಿಃಿದಂ
- 5 ಮರಿಯೋಜ ಬಿಸೆದ ಮಂಗಳಂ

39 (67)

ಹುಲಕೋಡು, ಸೋಮವಾರಸೇಟಿ ತಾಲ್ಲೂಕು
ಕಿಂಕ್ರೀಶ್ವರ ದೇವರ ಗುಡಿಯ ಬಳಿ ಇರುವ ವೀರಗಲ್ಲು

The given date of the record is Vikâri, Phâlguna su. 5, Saturday. No Saka year is given. Palaeographically it may be assigned to the 14th century A.D. in which case the details correspond to Saturday, 22nd February, 1359 A.D. This *viragal* appears to record the death of Chikkañnayya's (son) Bemma-gauða when Trinamâra-Dêvañña had been below the ghats. The sculptor was Kalinabôja.

- 1 ನಿಕಾರ ಸಂವಭರದ ಫಗುಣ ಸಂಧ ಅ ವಡವರ ದಿ
- 2 ಶ್ರೀಸಮೇರೆ ದೇವಣ್ಣ ಸರೂ ಫಟದ ಕೆಗೆ ದೇನೇ
- 3 ಗಿ ಅಧರಿ ಹುಲಕೋಡೆ ಚಕ್ರಾರ್ಥ ಚಿಂಮೃಗಾದ
- 4 ನ ಬೀರಗಲ್ಲು ಕಲಿಸಬೋಜಗದು ಶ್ರೀ
- 5 ಸಗವು
- 6 ದಬೀನ
- 7 ವ
- 8 ದೇ
- 9 ಮೃಯಂ ಚಿಕಣ್ಣ ಯರಿಗೆ ಮಂಗಳವು ಅದೊರ

40 (68)

ಹೆಗ್ಡಹಹಳ್ಳಿ, ಸೋಮವಾರಸೇಟಿ ತಾಲ್ಲೂಕು
ಬಸವನಗುಡಿಯ ಬಳಿ ನಿಂತಿರುವ ರಾಸನ

The record is dated Saka 1652, Sâdhâraña, Mâgha ba. 2, Bhârgavavâra which corresponds to 13th February, 1730 A.D. But the week day was Saturday and not Friday as mentioned in it. It registers a grant of the villages Heggadahalli and Sirañgâla, and their 29 hamlets for the services of god Manjunâthasvâmi of Kuñuma by Virappa-vađeyar of

1. ಈ ಪಂಕ್ತಿ ಕೆಳಸ ಸುಖಾಶ್ವಗದಲ್ಲಿದೆ.

Häléri, who appears to be the same as Dodda-Virappa, the Rājā of Coorg, who ruled between 1687 and 1736 A.D.

- 1 ಶ್ರೀ ಸ್ವಾತ್ಮ ಶ್ರೀ ವಿಜಯಾದ್ಶಿ
- 2 ದೇಯ ರಾಲಿವಾಹನ ಕರದ ಪರು
- 3 ಷ ಗಡಗ ನೆಯ ಸಾಧಾರಣ ಸಂಪತ್ತರದ
- 4 ವಾಷ್ಟ ಭ ಏ ಬಾಗರವಾವಾರ
- 5 ದಲ್ಲಿ ಕುಡುಮದ ಮಂಜುನಾಥಸ್ವಾಮಿ
- 6 ಯನರ ಸಂಸಿಧಿಯಲ್ಲಿ ನದವ ದೇವತ ಸೇವೆ
- 7 ಬಗ್ಗೆ ಹಾಲೇರಿ ವೀರಪ್ರೋದೇರು | ಸರ್ವಮಂಸ್ಯ
- 8 ಸಂಕೋತವಾಗಿ ಬಟ್ಟ ಹೆಗ್ಗಡಕ್ಕೆ ನಿರಂಗಾಲ ||
- 9 ಉಳಿಯ ಗಡಿಗೆ ಸಲುವ ಉಪಗ್ರಹಮ ಅನು ಸಿಲಾ
- 10 ಸ್ತಾಪಿತ ವಾಡಿನಿ ಬಟ್ಟಕೆನಟ್ಟದು

ಶ್ರೀ ಶ್ರೀ

41 (69)

ಹೆಗ್ಗಡಹಲ್ಲಿ, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು
ಒಸವನಗುಡಿಯ ಬಳಿ ಇರುವ ಎರನೆಯ ರಾಸನ

No date is given in the record. It appears to belong to the same date as that of the previous one, which is dated 1730 A.D. The figures of *damaruga* and *triśūla* carved on the stone are stated in the record to be the symbols of Manjunāthaśvāmi of Kuḍuma.

- 1 ಶ್ರೀ ಕುಡುಮದ ಮಂ
- 2 ಜುನಾಥ ಸ್ವಾಮಿಯ
- 3 ಪರ ಸಂಕೋಧ ಶ್ರೀ
(ಕಳಗೆ ಡಮರುಗ ತ್ರಿಶೂಲಗಳ ಆಕೃತಿ ಇದೆ.)

42 (70)

ಹೆಗ್ಗಡಹಲ್ಲಿ, ಸೋಮವಾರಪೇಟೆ ತಾಲ್ಲೂಕು
ಒಸವನಗುಡಿಯ ಬಳಿ ಇರುವ ಮುರಿನೆಯ ರಾಸನ

The date, the name of the king and the details regarding the purpose of the record are not available since it abruptly stops after giving the titles of a Hoysala king, probably Vira-Ballāla II. Its characters may be assigned to the second half of the 12th century A.D. The record is on the back of a hero stone. The sculptures on the hero stone are in three panels but with no bands intervening them. It is, possible that the inscription was intended to record the death of a hero but was not completed due to reasons unknown.

- 1 ಸ್ವಾತ್ಮ ಸಮಾತ್ಮ ಭುವನಾಸ್ತ್ರಯಂ ಶ್ರೀ
- 2 ಶ್ರಿದ್ವಿನಲ್ಲಿಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ವ
- 3 ರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕ ಯ
- 4 ದವ ರುಳಾಂಬರಧಿಮತೆ ಸಮೃದ್ಧತ
- 5 ಜೂಡಾಪುತೆ ಮಲರಾಜರಾ ನು

- 6 उक्तेनाशुगंडे गंडदेहीरुंद उदनपूर्वचौं
- 7 द नशकायस्मार योऽकांगवीर सनिवारस्त्रि ग्रिदुग्र
- 8 मुलु पुगरराय . रसयु
- (वरदु षंकुरुग्णा कालेसुपृष्ठिल्ल)
- 11 गंडे श्री वीर नैयुस्त्र

43 (62)

थारंगि, शैवमुवारपैटी ताल्लुकुं
चिक्कुमुतद बिदिरु कालिन्निरुन तासन

No date is given. The record appears to belong to the 12th century A.D. on palaeographical grounds. It appears to record the death of a person named Shañmēdo-kōka. He is praised as a *Kaliyuga-Brahma*.

- 1 शैवमु सम्मु पुरक्की
- 2 सुहुक्त श्रीमुता व
- 3 क्षेत्रेना केनेक० चल
- 4 युग बुक्कु विज्ञद

44 (63)

ताळेरि, शैवमुवारपैटी ताल्लुकुं
गद्दैयुल्लिरुन तासन

The date of the record is Sarvadhāri, Chaitra ba. 5, Ādityavāra. No Śaka year is mentioned. The record may be assigned to about the 15th century A.D. on palaeographical grounds and if so the details of the date correspond to 17th March, 1498 A.D. But it was a Saturday and not Sunday as stated in the record. It records the grant of *gauḍike* to Lingēgauḍa of Hānagal by Gauḍi-Nanjarappayaṇṇa.

- 1 शवधारि षंवप्पर
- 2 छैक्कु ब अ आलु गल
- 3 अ नंजरप्पयु अण
- 4 शवरु हासगल लिं
- 5 गे गलवरी हा .
- 6 . . ट्रु गलाक्के

45

अदिनादेवरु, शैवमुवारपैटी ताल्लुकुं

कुरुभर कालेनायु न्मुळभागद युक्कु बंडेयु वैलिरुन तासन

This inscription is engraved on the uneven surface of a rocky hillock and the letters are large but not deep. By the side of the inscription is the figure of a sword with sun and moon on either side. It registers a grant of the village (Ādināḍūr) to Baira-nāyaka, son of Tirumala-nāyaka of Sutikōṭe by Ninga-vōder of Gavuḍihāli, who was probably a local chief. The reason

for the grant is not mentioned, but it is possible that the grant was made as a mark of recognition of his valour.

No date is mentioned in the record which is in the 18th century characters.

- 1 శ్రీమతు గణడిహల సంగవు
- 2 డరు పుతికోటి బ్యేరసయాకరిగే
- 3 యీ గ్రామమ ససాన వాకిచో
- 4 ఓదు తిపుములనాయుకన మంగ బ్యేర
- 5 నాయుక

46

పోలికల్లు, సోఁమువారబోటి తాల్లూకు
దేవస్థానద బలియ దేవచమాన్య జూలదల్లిరువ లాసన

The epigraph is on a *Lingamudre* stone and registers a grant of land on which the stone is set up, to the god Mallikārjuna by the *nālā-gavudas*.

The record is not dated. Its characters belong to the 18th century A.D.

- 1 ० సదగులుగులు పట్టి కేసి
- 2 ० టిదు మంళ్లిజుస
- 3 ० దేవరిగే కొంటిదు

47

పోలికల్లు, సోఁమువారబోటి తాల్లూకు
అత్యర దేవస్థానద హత్తిర నింతరువ వీరగల్లు
(పోలుభాగ మత్తు బలభాగ పుత్తి సవేదుచోగిచె)

The record is on a large *viragal* measuring $2 \times 1\frac{1}{2}$ metres which has the usual three panels of sculptures. The space around these panels is covered with writing. But most of the letters on the top and to the right has been completely worn out making the full rendering of the inscription impossible. What remains of the record appears to refer to the construction of a tank at Nēgiligalani, grant of lands for its maintenance and erection of the *viragal* by Bichabe, younger sister of Ningapa, probably, the hero who died.

The date is not found in the record. It is in characters of the 11th century A.D.

ఎడగడే ఖద్ద పట్టియమేలే, సుఁదింద కెళ్ళే—

- 1 . . . ప కట్టి సి నీఱులుగటిగే కెజ్జియు కట్టి
- 2 . . . కణ్ణుక కఱని [ఒ]న్ను సుఱు కణ్ణుగ ఇష్టత్తయి గణ్ణుగ ఆయిమణ్ణిగమణ్ణు
ఎరడనే ఆడ్డ పట్టియ మేలే—
- 3 . . . ఇ . . . రచిప పలుగలి . . . నిక్కుల ద[అ]గణ్ణిగే కణ్ణుక నీఱులు
మహరనే ఆడ్డ పట్టియ మేలే—
- 4 . . . కణ్ణియ కెజ్జిగే దగే . . . నై మారని నింగవన తంగే బోచెలి కెజ్జియు
- 5 . . . నాఁ దస ఆదిలూ సమస్త . . . కల్లునిజీద

48 (49)

ಹೊಸಹಲ್ಮಿ, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು

ಘರೀಯಾಲದ ಕಟ್ಟಿಯ ಬಳಿ ನಿಂತಿರುವ ಶಿಲಾಶಾಸನ
(ಇದರ ಅರಂಭದಲ್ಲಿ ಒಂದೂಪರೆ ಪಂತ್ರಿಗಳಷ್ಟು ಅಷ್ಟವುದ ಅಕ್ಷರಗಳವೇ)

The record belongs to the reign of Rājēndra-Prīthuvī-Kōngālva, a Kōngālva ruler and registers a grant of 50 *khandugas* of wet land for the worship of the god Vira-Siddhēśvara of Hoshavalli. The land is stated to be under the Gaurati tank of Sulligōdu, which is just on the other side of the border of Somavarapet taluk and is included in Arakalugud taluk.

One Rājavallabha-setti is stated to have granted 40 *gadyāṇas* for the maintenance of the tank.

The record is dated Śaka 993, Sādhāraṇa, Chaitra, Amāvāsyē, which corresponds to 13th April, 1070 A.D.

- 1 ಸ್ವತ್ಸ್ಯ ರಕ್ಖವರ್ಚ ರಣ ನೇಯ ಸಾ
- 2 ಧಾರಣ ಸಂವಹ್ನರದ ಚೈತ್ಯತ್ವ ವಾಸ
- 3 ದ ಆವಾವಾಸೆಯಂದು ಶ್ರೀವಾದವೃಜೀ
- 4 ಸ್ವಾರ್ಥ ಪ್ರತಿವಿ ಕೊಂಗಾಳ್ಳಂ ಸುಳ್ಳಗ್ರಹಿಣಿನ
- 5 ಗೌರತಿಯ ಕೆಂಪಿಯ ಕೆಣಗಳ ಮಾ
- 6 ಕ್ಷೇತ್ರ ಮನಡಣ ಹಡುವಳ ಗೊಡ
- 7 ಬಾಳಗಾಗಿ ಅಯ್ಯತ್ತು ಬಣ್ಣಗ
- 8 ಬಿಡಭಾವಿಯಂ ಹೊನವಳ್ಳ ವೀ
- 9 ರ ಸಿದ್ಧೇಪ್ಪರ ದೇವಗ್ಗೆ ಅಜ್ಞನಾ
- 10 ಭೋಗಕ್ಷುಂ ಧಾರಾಪುಂಪ್ರಕಂ ಬಿಟ್ಟಂ
- 11 ರಾಜವಲ್ಲಭಸೆಷ್ಟಿ ಕೆಂಗಿ ಕೊಟ್ಟಿ ಗ
- 12 ದ್ವಾಳಂ ಉಂ ಆಡವಲಂ ಗದಾತ್
- 13 ಇಂ ಇ|| ತಪ್ಪಿದಂ ರವಿಲೀಯನಳಿಂ ಸ್ವದ
- 14 ತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹದೀತ ನಸುಂಧರಾಂ
- 15 ಸಹ್ಯಪ್ರಕರ ಸಹಸ್ರಾಣ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ

49 (50)

ಹೊಸಹಲ್ಮಿ, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು

ತಿನ್ಯೂಂಪುನಕೆಂಬ ಬಳಿ ಗಡ್ಡೆಯಲ್ಲಿ ನಿಂತಿರುವ ಶಾಸನ

The record is dated Śaka 993, Sādhāraṇa, Chaitra, Amāvāsyē, which corresponds to 13th April, 1070 A.D. Rājēndra-Prīthuvī-Kōngālva is mentioned as ruling the kingdom. It registers a grant of 10 *khanḍugas* of land to the god Vira-Siddhēśvara-Mahādēva after having purchased the same from Nira-gāvūṇḍa of Posavalli.

- 1 ಸ್ವತ್ಸ್ಯ ಸ[ಂ]ರಕ್ಷಣ ರಣ ನೇ
- 2 ಸಾಧಾರಣ ಸಂವಹ್ನರದ ಚೈತ್ಯತ್ವ
- 3 ವಾಸದ ಆವಾವಾಸೆಯಂದು ಶ್ರೀ

- 4 ರಾಜೀಂದ್ರ ಶ್ವಾಸ ಕೊಂಗಾಳ್ಜ್ಯ ರಾ
- 5 ಜ್ಯಂ ಗೆಯುತ್ತಿರೆ ಹೊಸವಳ್ಳ ವೀರ
- 6 ಸಿದ್ದೇಶ್ವರ ಮಹಾರೇ[ವ]ಗ್ರಿ ಹೊಸವಳ್ಳ
- 7 ಯಾ ಸೀರಗಾವುಳ್ಳನ ಕೆಯುತ್ತಿನ್ನನ್ನ
- 8 ಇಂ ಕೂಟ್ಯ ನುಳ್ಳ ಅಂ ಕೊಳ್ಳಿ ಪತ್ತು ಬಿ
- 9 ಇಂ ನೆಯು ಆಡವಲಂ ಕೊಟ್ಯಂ ತಪ್ಪಿ
- 10 ದಂ ಕವಿಯನಳಿದಂ

50 (54)

ಗೋಣೇಮರೂರು, ಸೋಮವಾರಪೇಟೆ ತಾಲ್ಲೂಕು

ಉರಿಸ ಮುಂದೆ ರಸ್ತೆ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ವೀರಗಲ್ಲು

(ಪೇಳಿಭಾಗ ಹೋಗಿದೆ)

As the top portion of the stone is broken and lost, the details regarding the date are not available. The names of Mallidēvarasa and Hariharadēvarasa are found at the end. The inscription mentions certain grants made by them. It also contains the signature, śri Channasadāśiva. These two Changālva rulers were father and son respectively. The record may be assigned to 13th century A.D. on palaeographical grounds.

- 1
- 2 ಮತ್ತಿಯಗ
- 3 ಕೆಂಪೆಯ ಕೆಳಗೆ ಗಡ್ಡೆ ಗಂಣ್ಣು
- 4 . . . ಕ . ಕೊ ಱ್ಲಿ ದೇವಿಗಜಿಯ ಕೆಳಗೆ ಗದೆ ಗಂಣ್ಣು ಆಜ
- 5 . . . ಕೊ ಱ್ಲಿ || ಮಾನಿಸವಚ್ಚಿನ್ನೋಗೆ ಕೊ ಱ್ಲಿ ಅನ್ನ ಗ ಅ ಚೆದ್ದಲು ಪೂ
- 6 ರ ಮಂಡಣ ಪ್ರೋಣಿಯಂ ಬಡಗಳ ಕಡೆ ಏರಡಾರ ಬಿಡ್ಡಲು ಕೊಪ
- 7 ಪ್ರೋಣಿಗಿ ತಲೆ ನೆಟ್ಟಿ ಸಲೆ ಕೊಂಡು ಗೋಪಾಳ
- 8 ದೇವನ ದಂಡನ ಕಾಡಿಕೆ ಮನೆವಳ ಸೋಂಗ ಬಿಟ್ಟ ಯಾಂಪಿಟ್ಟು ಸ
- 9 ಪ್ರೋಣಿ ಸ್ವಾಸ್ಯಾಂತ್ರಿಕ ಸುರೂಪಿಯಂದ ಕೊಟ್ಯಂ ರು ಯಾಂತಪ್ಪುದಕ್ಕೆ ಆಮು
- 10 ಲ್ಲಿದೇವ ಹಂಕರದೆವರಸರಸರ್ವಿಸಪ್ತ ಶ್ರೀ ಉಂಸದಾಸಿನ

51 (55)

ಗೋಣೇಮರೂರು, ಸೋಮವಾರಪೇಟೆ ತಾಲ್ಲೂಕು

ಉರಿಸ ಮುಂದೆ ರಸ್ತೆ ಪಕ್ಕದಲ್ಲಿ ಇರುವ ಇನ್ನೊಂದು ವೀರಗಲ್ಲು

(ಪೇಳಿಭಾಗ ಮತ್ತು ಕೆಳಭಾಗ ಸಹ ಹೋಗಿದೆ)

This is a fragmentary record. The date and the name of the king are lost. Mallidēvarasa and Hariharadēvarasa are mentioned at the end of the record who were the Changālva rulers. The record may be assigned to the 13th century A.D. This is a *viragal* registering the death of a hero Chikkeya-nāyaka in the fight that took place in the border between Yaḍavu-nāḍ and Gaṭṭabādi. Mallidēvarasa and Hariharadēvarasa are said to have made certain grants to the sons of Chikkeya-nāyaka.

- 1 ଦେହରଶରୁ ସ୍ମିଧ୍ୟ ରାଜ୍ୟଂ ଗେଯୁତ୍ତିଦ୍ୱରା ଯାହା
2 ନାହା ଗପ୍ତୀ ଭାବିତିରୁ ଗାନ୍ଧିଯଃ କାଳେଗାଦ ବନରଦଲ ଛି
3 କ୍ଷେତ୍ରନାଯଙ୍କ ବିଦ୍ୟୋଦୟ ତିକ୍ଷେତ୍ରନାଯକନ ମାତ୍ରାଳିଙ୍କ ଆ
4 ମାତ୍ରାଳିଚେତରଶରୁ ହରିହରଦେଵରଶରୁ ତୈଂକନାହା ସମ୍ମାନ
-

52 (52)

ଗୋଗୋରୁ, ସୋଇମୁନାରହେଣ୍ଟ ତାଲ୍ଲାକୁ

ଶାରବାହିଲ ବାଲ ନିଂତିରୁନ ଶିଲାଶାସନ

The details of the date are lost and what remains of it, viz., Vaiśākha, šu. 10, Mangalavāra is not sufficient for verification. The record is engraved in the 13th century characters. It appears to confirm certain hereditary rights for those living in Gundanāḍ Seventy. The record grants right of property to the women and their daughters in the absence of male heirs. A Mahāpradhāna Paḍiyara-Bānammarāja is mentioned in the record. His son Heggade-nākaṇa is said to have written the record. Bammōja engraved it.

- 1
- 2 ରଦ୍ଧ ପ୍ରେସାଫ୍ଟ କୁ ଗୁଠ ମୁ[୦]ଗେମାର
- 3 ଦଂଦୁ ତୈଂକ ଗୁନଦନାଦେଶ୍ୱରକୁ[୦] କାରୁଣ୍ୟଂ
- 4 ଗେଯୁଦ୍ଧ || ତୈଂକଦେ ଗଂକିଲାଦିଦ୍ୱରା ଦେ
- 5 ହେଂଦ୍ରୀଙ୍କ ହେଲ୍ଲୁ ମୁକୁଳୀଙ୍କ ପଲାବୁ
- 6 ଦୁ ଅ ଧମ୍ବନ ତପ୍ତୀନ୍ଦରଦଂ ପାହ ନରକ
- 7 ବିଦ୍ୟ ଗଂଗୀରୁ ତକିରୁଲୁ କିନିଲୀଯୁଂ
- 8 ବ୍ରାହ୍ମଣନୁହଂ କେନ୍ଦ୍ର ବ୍ୟଂମାତିଯୁଂ କେନ୍ଦ୍ର
- 9 ଶ୍ରୀମତ୍ୟକାଶ୍ରୀଧାନେ ପାଦିନର ଜୀବନମୁଖୀଜନ ପୁତ୍ର ହେ
- 10 ଗୁଦେ ନାକଳଂ ବରଦ ମୁଙ୍ଗଳ ମୁକତା ଶ୍ରୀ ଶ୍ରୀ
- 11 .. ଦମ୍ପତ୍ତିପଥ ଗରାଜ ରଗାଳ ବନ୍ଦୁ
- 12 ଅନାହେ ବନ୍ଦୁଜ ଗେଯୁ ରାଜନ

53 (53)

ଗୋଗୋରୁ, ସୋଇମୁନାରହେଣ୍ଟ ତାଲ୍ଲାକୁ

ଶାରବାହିଲାରୁନ ଅନେକୁ ୧ଦୁ ଶିଲାଶାସନ

The record is badly damaged. The date that remains, viz., Manmatha, Jyeshtha, Šukravāra is not sufficient for verification. The inscription is engraved in the 12th century characters. It belongs to Vira-Chhāla-Kongālvadēva, a Kongālva king and seems to mention certain grant, the details of which are lost.

- 1
- 2 ପୃଥିବୀ ରାଜ୍ୟଂ ଗ୍ରେୟାତ୍ତିତ ତାଜାପ
- 3

- 4 ଦଂଜ୍ଞାନାୟକ ନିଂତନିବରୁ ମୁଁଥୀ . . .
- 5 କଂନାଦେଶ୍ଵର କୈଁଠି ଆଯଃଦାୟ ଶ୍ରୋଦେ
- 6 ଯଃପୁ ହୋଷ୍ଣୁ ପରୁ ଦେଇ କାଣେକେ
- 7 ଦଚ୍ଛିଷ୍ଟିଠି
- 8 ସବ୍ରାଦ୍ୟ ଯୁ
- 9 ମୁଁମୁତ ସଂପଦ୍ୟରଦ ଜ୍ୟୋଷ୍ଟ୍ର . . . ମୁକ୍ତିବାଦ
- 10 ଦଂଦୁ ଆୟଦାୟ ସହ
- 11 ପ କାରୁଣ୍ୟ ଗ୍ରୀବ୍ୟ ବିରତ୍ତିକାଳ କହି
- 12 ଗାନ୍ଧୀତେବ ||

54

ଗଣଗୋରୁ, ଶୋଇମାପାରପେଣ୍ଟି ତାଲ୍ଲାକୁ

ଲୋରବାଗିଲ ବଲପକ୍ଷଦଲ୍ଲିରୁଙ ମୁହାରନେମୁ ଶିଲାଶାସନ
(ମେଲୁଭାଗ ବଢ଼େଦୁହୋଇଦେ)

The top portion of the record is broken and lost.

It appears to register a grant, the details of which are not available. The inscription was engraved by Bammōja, son-in-law of Gangōja. This Bammōja has engraved another inscription at the same place (No. 52) in which he is called Bayalanāda Bammōja. Gangōja of this record might be the same as the one mentioned in inscription No. 87. No date is found in the record. Its characters belong to the 13th century A.D.

- 1 କୈଷିଷ୍ଠରୁ ବାପାଜୀଯୁ . . .
- 2 କଂ ଶଲୁମୁଦୁ || ଗଂଗୀଯୁଦି
- 3 ଯ ବ୍ୟପାଳନୁପ କବି¹ଲୀଯୁଂ କୈଷିଠି
- 4 ବ୍ୟ କବିଲୀଯୁଂ କୈଷିଠି || ଗଂଗୀଜେନ ଅଳ
- 5 ଯ ବଂନେଷ୍ଵିଜ ବରଦ ||

55

ଗଣଗୋରୁ, ଶୋଇମାପାରପେଣ୍ଟି ତାଲ୍ଲାକୁ

ଲୋରିନ ରସ୍ତୀରୁ ବଦିମୁଲ୍ଲି ବିଦ୍ରୋହିନ ତୁଳନକଲ୍ଲିନ ମେଲିରୁଙ ଶାସନ
(ମେଲୁଭାଗ ମୁତ୍ତୁ କେଳଭାଗ ଶକ ବଢ଼େଦୁହୋଇବେ)

This is a fragmentary epigraph. The details of the dynasty and date are lost. However, a Tribhuvanamalla is mentioned in the record who appears to be the same as Tribhuvanamalla Chōla-Koṅgālva who was ruling during the close of the 11th century A.D. The characters of the record also belong to the same period.

The record appears to register the death of some person and performance of *parōksha vineya* for him. The details, however, are lost.

- 1 . . . ନରପୁ ଶ୍ରୀ . . .
- 2 . . . ର ଦେଇପରୁ | ଏହିଯ . . .

1 ‘ନ’ ଏବଂ ଅକ୍ଷରକଣ୍ଠୁ ବାନ୍ଧିଯ କେଳି ବରେଯତାଗିଦେ.

- 3 ಡಂ ಸ್ವಾಹಿತಗಂಡೆ ನಾರೀಸ್ಯಂ ಲೊ
- 4 ಇಂಬಡೆಯಂ ಪರಾಕ್ರಮ ವಿನೆಯಾದಲು
- 5 ಪತ್ರ ಶ್ರೀನುತ್ತಿಭುವನ 1ನುಲ್ಲ ನಿಕಿಕೊಂ
- 6 ದೇವರಂ ಕು

56

ಗಣಗಾರು, ಸೋಮವಾರಪೇಟಿ ತಾಳ್ಳೂಕು

ಪರಿಜನರ ಕೇರಿಯ ಮುಂದೆ ತೊಟಿದಲ್ಲಿರುವ ವಿರಗಲ್ಲು
(ಮೇಲಾಭಾಗ ಚಕ್ಕೆ ಹಿಡಿದುಹೊಗಿದೆ)

The inscription is on a large *viragal* which has three panels of sculpture. The first panel from the bottom depicts a hero seated with folded hands while another person standing to his right holds a sword ready to cut off his head. Most of the top portion of the *viragal* has been damaged due to fire. The inscription, that remains on either side of the bottom panel, which is in the 10th century characters, registers the death of one Lalluga, brother of Rañivoliga by getting his head cut off. The details about the cause for offering his head are lost.

ಬಲಭಾಗ :

- 1 ಇಂ
- 2 ಚರಿಬಳಿಂ
- 3 ರಣಿ
- 4 [ಚ್ಯಾ]ಂಗ
- 5 ನ ತಮ್ಮಂ ಉಳಿಗಂ

ಎಡಭಾಗ :

- 6 ಗವ್ಯ
- 7 ಇಂ
- 8 ನಿತಾ
- 9 ಲೊ
- 10 . . ಲ
- 11 ಲ್ಲಂಗಂ
- 12 ತೆಗ
- 13 ದಿನಿಕೊ
- 14 ಇಂ ಸತ್ರ

57 (24)

ಗಣಗಾರು, ಸೋಮವಾರಪೇಟಿ ತಾಳ್ಳೂಕು

ಹಂಡಿಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ಇರುವ ಶಿಲಾಶಾಸನ

The epigraph is dated Śaka 1519, Hēviambī, Āśvīja śu. 5, Bhaumavāra. The details of the date correspond to 5th October, 1597 A.D. But the weekday was Wednesday and not Tuesday. The portion of the record is effaced and therefore full details are not available. The record mentions the name of Rudragaṇa, son of Śrikantharājaya of Nanjarāyapatiṭṭana. This Rudragaṇa belonged to the Changālva dynasty who ruled from Nanjarāyapatiṭṭana. It registers a grant of lands by the king for the merit of his parents. The name of the donee is lost.

- 1 ಸ್ವಾಹಿ ಶ್ರೀ
- 2 ನಿಜವಾಭ್ಯಂದರು ಕರಾಲಿವಾದ

- 3 न तक्षेपयं गणगान्यं देवीऽ॒
 4 चि संवक्षरद अशृत्युज सु अ भौमवार
 5 गोत्रद अशृत्युन सोत्रद रुकु लाट्य
 6 [संजराय] कष्ट्यु इद श्रीकंठराजय
 7 न बुत्तुराद रुद्गणिं गलु
 8 रवरी गणगोरु वःवा
 9 ङगलु तम्मु तंदेतायी
 10 श्वेगली श्वेलास
 11 पदवी आगलीं यु कोट्यु भूमिदा
 12 न कोट्यु गूमुक्षे अवन
 13 अळिदर्प तंदेतायी
 14 संजराय
 15 [कष्ट्यु इद] . . . नाददु जमगीय अम्मद
 16 अतर्यु नातिक्यु अनकरा
 17 श्री

58 (58)

कलकंदवारु, सोमवारकैटी ताल्लूकु
 ज्येष्ठुसदियल्लि बृहद्देवर वैतद मु१६ इरुव तासन

The record is dated Raudri, 5th of the bright fortnight of Jyēshṭha, Sunday. No Śaka year is mentioned. It may be assigned to the 14th century A.D. on palaeographical grounds in which case the details of the date correspond to 9th May, 1380 A.D. But, the weekday was Wednesday and not Sunday as is mentioned in the record. It appears to record the consecration of the image on the pedestal of which the present inscription is engraved. Māṇikadēvaru, mentioned in the record, appears to have consecrated the image.

- 1 रौद्रि संवक्षरद ज्येष्ठु मुद पंचमी आदिवारदंदु
 2 जंद्रु . . . दूर पारि . . . रु चिज्मवाणिद
 3 श्री माणिकदेवरु मु१६
 4 मुका श्री श्री

59

कलकंदवारु, सोमवारकैटी ताल्लूकु
 ज्येष्ठुसदियल्लि जागेत्यु मु१६ इरुव तासन

The inscription which is in the characters of the 19th century A.D. is not dated. It records the grant of the gong to a basadi probably of Chandranātha by Chandaṇṇa.

- 1 श्री च || . च० || ग चंदं इ प्रसीद्यु ||

60 (59)

चोद्दु, सोमवारकैटी ताल्लूकु
 मु१६ गुप्तियु बृहद्देवर तासन

The record is dated Hēviṇḍambi, Māgha, fifth day in the earlier half, i.e. the bright fortnight,

Guruvâra, when there was Aśvini-nakshatra. No Śaka year is mentioned. The characters belong to the 13th century A.D. Earlier portion of the inscription has been worn out and the details of the ruler are lost. It mentions a Hariharadêva who probably belonged to the Changâlva dynasty. It records the regulation made by Harihara regarding the hereditary rights for the property. According to this regulation females, their daughters and the daughters of female slaves in Kundûru are entitled to property-rights. The inscription was written by *sénabôra* Jinayya and engraved by Malôja.

- 1 శ్రీమసు నువులాపండిత్ కృచం
- 2
- 3, నురుయిణ .. ఇ .. .
- 4, కురికురదేవ ..
- 5
- 6, ఆధుత్తిరేషైశం
- 7 చి సంపత్తిరద మాఘమాస భూచాపక్ష వం
- 8 జమి ఆశ్రిసీ స్క్యు[త్రు] గురువారదందు కురిక
- 9 ర... కండలింగ్ శ్రుష్టిదలి చేం
- 10 ఓంగ్ సలువ స్వాస్త్ధుపురియాదియు కేం
- 11 ట్రై క్రూవాపేంతోండదే చేట్టుంగ్ తేజామాచ్చ
- 12 ఓంగ్ తైనిత్తిన్ మాకలింగ్ సలుషుదు చే
- 13 వుద ... మాసీయొళు మారజనకా ...
- 14 మొలతీయు ... పూరిస ...
- 15 కుండలిర తాన మాసీయొళు మాటి
- 16 కారియునగక | పూరాజజీయు నెకణస్థుగ
- 17 ఇలీయు కాముణ ప్లైగుందద ఆజణ చీంబ
- 18 కేగజేకళ్ళయు మాదణ అబియు
- 19 ర పులిగౌఢ లీయా గౌడుగళు ముఖ్యవాగి
- 20 లీంకోనుడు సబరకే చెంద్రుదిక్ష
- 21 రుళ్ళంసబర కేంటి సాసన పురుషాదియు బేద శే
- 22 నచోవ జనయ్య కల్ల చేంయ్య మాలోజి

61

భోద్ము, సోఎనువారపేటి తాల్లూకు

ఆలకట్టు రస్తేయు బదియుల్లిరున్ తాసన

The record is dated Thursday, 1st May 1884 A.D. and records the construction of a choultry and a well by Mariyama.

- 1 శనా ఇలాభ
- 2 ము గ || గు ||
- 3 చ || ధము
- 4 ... || కచింద
- 5 ... గ

- 6 వారిము
7 వు కట్టిని
8 ద చూని ఉ

62 (57)

యెడూరు, శోఇమువారసేటి తాల్లూకుసు
సుగ్గి దేవర గుజియల్లిరువ రాశన

The epigraph is dated Śaka 1017, Yuva Śrāvāṇa śu. 2, Ādīvāra and corresponds to 6th July, 1095 A.D. But the weekday was Friday and not Sunday as stated in the record. The inscription belongs to the later Kadamba dynasty of Manjarābād and relates to the king Duddharasa. It is a *vīra sāsana* erected to the memory of Duddharasa by his brother Jūjarasa. Duddharasa is described as a Mahāmaṇḍalēśvara with the titles Lord of Tripura, sun to the Balindra kula, a pleasure garden of the Malepas, etc. He was the son of Hīt̄eyarasa and Junjaladēvi. His queen was Chikaladēvi.

The record details the benevolences made by Duddharasa. The inscription was written by Bommadēva, son of Rājimayya at the instance of Molateya Duddhamalla, who was a *sandivigrahi*.

ముంభాగ :

- 1 స్తుతి సతివశ్వ १०१२
- 2 సేయ యువ సంపత్తుర
- 3 ద శ్రావణ మాసద శుద్ధి బి
- 4 దిగే ఆదివారాదంచు
- 5 శ్రీవస్తును మాకాము
- 6 ఇంఖేస్తుర త్రిపురా
- 7 ధీస్తుర బలిన్దురు
- 8 ఈ కముళ మాక్షేణ్ణు
- 9 చతువుండ్రులు గడ్డు సర
- 10 జూగక పస్తుపుంజర స్తు
- 11 రిగజకేశరి బలియు
- 12 ర భ్రము సంగూమ రాము
- 13 మాలేసర నందసపనం
- 14 సంసూత్యై వందిజనం ప
- 15 రముడ్డు ల సుఊలికాజం
- 16 అమృసంకచర శీ
- 17 వపాద సేఖరం రత్య ర
- 18 తాన్ కరం రిష్ట స్తుదేయ
- 19 ఆచ్ఛేసం అరసంక రచ్చ
- 20 ససేక నుమావల్లి ము
- 21 ఖృస్తు దుష్టరసం కీటిష్టి
- 22 యారసంగ[०]బుంజలిపేపిగం పు
- 23 క్రీత ఆకుథ బథ సరాక్కుమనాగి
- 24 నన యోవనారూధనం పిజ

- 25 యాలష్ట్రోకూస్తుసుమాగి ము
- 26 లియం ప్రతిసాలసి రి
- 27 పుగళం బేదచి బీంచేం
- 28 ఇన్న కోటిగళం నిదాఫట్టి విఁ
- 29 రావతారసం కలియుగా[०]
- 30 తకం సంచెథ నాదుముం
- 31 పాకుంవాదియం వేవ

హింభాగ :

- 32 లాగి ప్రతిపాలసి యా
- 33 బ్యా పదినయ్యు చుదురే
- 34 యు ఆయ్యుత్తు లెంకరుం ఇ
- 35 న్నొ జయ్యుత్తు ఎక్కిటి
- 36 గరుం నాలుపత్తుయ్యు కు
- 37 ఇప్పట్టిగొయుదుఖము
- 38 సేక ప్రజ పరివార బం
- 39 ధువగ్గుముం తళవగ్గు
- 40 ముం కులస్త్రీ చికలదేసి
- 41 యుం బేసచేయ్యిశు
- 42 ఇల్లియీం రాజ
- 43 కెఱియం కట్టిషి
- 44 యానుసేత్తి కిదివ . . .
- 45 రు బ్యాక్కుగ్గె జెత్తుమం సి
- 46 లిం కొజిగెట్టు యు మా

47	ಇಂ ಅನೇಕ ಧರ್ಮಸ್ತಾಪನೆ ಬೆಳ್ಗ	54	ವುಖ್ಯಾಸ ಮಂಗಂ ಬಹುಪ್ರದೇವ
48	ಗಿ ಶಿವಲೋಕ ಪ್ರಾಣಿಸಾಗಲಾ	55	ನಿಂ ಇಸ್ತು ದುಡ್ಡ ರಸಂ ಮಾಡಿಸಿ
49	ಸರೈನಿದಿರಂ ಜೂಜರಸಂ ಸ್ವೇ	56	ದ ತೊಜ್ಞಿ ಗ್ರಿಷ್ಯಾ ಯುಂ ಮಾಜುಕ್ಕೊ
50	ಹದಿಂ ಪರೀಕ್ಷೆವಿನೆಯುಂ ಗೆಯ್ಯಾ	57	ಇಂವಂ ಬಾಣರಾಹಿಯಲು ಹ
51	ನೀರಸಾಸನಮಂ ಬರೆಯ್ಯಾ	58	ಸುವುಂ ಹಾರುವನಂ ಕೊಂಡ
52	ದಂ ಹೊಳತೆಯ ದುಡ್ಡ ಮಲ್ಲ ಸ	59	ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ
53	ನಿಂ ನಿಗ್ರಹಿ ವೇಸಭೀಂವ ರಾಜಿ		

63 (13)

ಅಭಿವೃದ್ಧಿ, ಸೋಮವಾರಾಧೀಕ್ಷಿ ತಾಳ್ಳೂಕು

ತಾಮ್ರ ಶಾಸನ

This is a copper-plate record issued by Virarājēndra-vadeyer I, the Rājā of Coorg. He is introduced with all his titles and is stated to be the grandson of Appājēndra-vadeyer and son of Lingarājēndra-vadeyer.

The purpose of the record was to renew the grant of two villages formerly granted by Dodda Virappa-vadeyer, elder grand-uncle of the king to Abbimātha which was in Yaḍavanādu. The date of the earlier grant Śaka 1650, Kīlaka, Kārtika śu. 2, Budhavāra regularly corresponds to Wednesday 23rd October, 1728 A.D. In addition to this the king also granted to the Maṭha another village on the occasion of the visit of Dodda-Virūpāksha-svāmī to Maṭikēri. Śāṅghāiyā wrote the inscription

This Abbimātha is a branch of the Murigimātha.

The record is dated Śaka 1718, Nala, Chaitra śu. 1 Bhārgavāra, corresponding to Friday, 8th April, 1796 A.D.

ಮುಂಗಿ ಸ್ವಾಮಿಯವರ ಪಾಡಕ ಮಲ್ಲಿಕಾಜಾಸನಸ್ತಾಪಿತು ಪಾಕೊಡು ಪುರುಷಸ್ತಾಪಿತುವರ ಚರಮಾಂತ್ರಿ ಗ್ರಾದ ರಾಂತವೀರಸ್ತಾಪಿತುವರ ಚರಮಾಂತ್ರಿಗ್ರಾದ ಅಭಿವೃದ್ಧಿ ಸಿರಂಜನದೇವರ ಪಾದಕ್ಕೆ—

ಸಮಸ್ತಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ |

ತೈಲೋಕ್ಯ ಸಗರಾರಂಭ ಮೂಲಕ್ಷಂಭಾಯ ರಂಭವೇ ||

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯಾದಯ ಶಾಲಿವಾಹನ ಕರಕರುವ ಉಲ್ಲಂಬನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲಿವ ನಲ ಸಂಪತ್ತಿರದ ಶೈತ್ಯ ಶಾ ನ ಭಾಗವಾರದಭ್ಯಾ ಶಿವಗಂಗೆ ಹೇಳನ ಗಿನಿಂಹಂ ಸನಾರಾಧರ ಸಾಂಪುರಾಯಸ್ತುರಾದ ಶಿಥುರದ ಮರದ ಸಾಮ್ಮಾನ ಯವರ ಕರಕರುಲ ಸಂಜಾತರಾದ ನೀರಕ್ಕೆವರುತ್ತಾದ ಶ್ರೀವಾದ್ರಾಜಾದಿರಾಜ ರಾಜಪರವೇಶ್ವರ ಪ್ರಕುಪ ಪ್ರತಾಪ ವಿಕ್ರಿತವ ವೀರ ಸರಪತಿ ಕೊಡಹನ ಸಂಸ್ಕಾರದ ಶ್ರೀ ರತ್ನ ನಿಂದಾಸನಾರ್ಹಾಧರಾಗ ಪ್ರತಿದ್ವಿ ಸಾಮರ್ಪಜ್ಞಂ ಗ್ರಿವುತ್ತಿರಲು ಭಾರದ್ವಾಜ ಗೋತ್ರದ ಆಕ್ಷಾಲಾಯನ ಸೂತ್ರ ರಂಜ್ಞಭಾನುಕಾಧಾರ್ಯಯಗಳ್ಳಾದ ಅಪ್ರಾಜೆಂದ್ರಪಡಿಯವರ ಸೌತ್ರರಾದ ಲಿಂಗರಾಜೇಂದ್ರ ಪಡಿಯವರ ಪ್ರಕುಪಾದ ವಿರೋಧೇಂದ್ರಪಡಿಯವರ ಬರದು ಪಿಷ್ಟೆ ಜೀಣ್ಣೀಂದ್ರದ್ವಾರದ ದಾನ ರಾಸದ ಕ್ರಮವೆಂಳಿದರೆ-ಪ್ರಾಕು ಶಾಲಿವಾಹನ ಕರಕರುವ ಉಲ್ಲಂಬನೆ ಕೇಲಿಕ ಸಂಪತ್ತಿರದ ಕಾತ್ರಿಕ ರುಡ್ಡ ಅ ಬುಧವಾರ ದಭ್ಯಾ ಹಿರಿ ಅಜ್ಞಯ ಯಸವರಾದ ಹೆಚ್ಚೆ ನೀರಪ್ಪ ವಡಿಯರವರು ಯಾಡವನಾಡು ಅಭಿವೃದ್ಧಿ ಪ್ರಾಕು ಕು ಸಡದು ಬರುತ್ತಿದ್ದ ಗ್ರಾಮ ಹೊಸಳ್ಳಿ ಗ್ರಾಮ ವಂದು ಜಿಗಟ್ಟಿಳ್ಳಿ ಗ್ರಾಮ ವಂದು ವ್ಯಭಯಗ್ರಾಮ ಯೆರಡು ಯಿದಭಿದೆ ದೊಡ್ಡ ನೀರಾಸಾಕ್ಷಿಸ್ತಾಪಿನು ಯವರು ಮಂಡಿಕೆರಿಗೆ ತೀಕ್ಕಿಸಳಾಗಿ ಪಾದವಿದಿದು ಬಿಸ್ತು ಪರಾಡಿಕೊಂಡು ಅಳಂದ್ರಾಕ್ರಿವಾಗಿ ಧಮರುಬಿಬಿಕೆಂದು ನೆಲತಸವಾಗಿ ಅಭಿವೃದ್ಧಿ ಹಿಂಣಿಕೆಂಣಿ ಗ್ರಾಮ ಬಾಳಿಳ್ಳಿ ಗ್ರಾಮ ವಂದಕ್ಕೆ ಕಂಡಾಯ ಗ್ರಾಮದ ವಿನಿಸಾರು ವರಕ ಸಹ ಹೊಸಳ್ಳಿ ಗ್ರಾಮ ನ ಜಿಗಟ್ಟಿಳ್ಳಿ ಗ್ರಾಮ ನ ಜಾಂಪಾ ನ ಅಸ್ತುಗ್ರಾಮ ಒ ರ ಚತುರ್ಪ್ರಯೇ ಯೆಲ್ಲೆ ಕಣ್ಣಿಸಭಿ ಯಿರುವ ನಿಧಿ ನಿಸ್ತೇಷ ಜಲತರು ಪಾಣಾಳ ಅಕ್ಷೀನ ಆಗಮಿ ಸಿದ್ಧಾಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಿಗ್ರೋಗ ಶೇಜಸ್ತಾಪಷ್ಟ ಮುನ್ತುದ ಆ ಸಕಲಭಂಗಿಯನ್ನು ಶಿವಾಗಿಕವಾಗಿ ಗಣಾರಾಧನೆಯನ್ನು ನಡಿಸಿಕೊಂಡು ಅಚೆಂದ್ರಾಕ್ರಿವಾಗಿ ಧಮರುವನ್ನು ನಡಿಸು ಶಿವಾಗಿಜಾಕಲದಭ್ಯಾ ಶರೀರಾದ ಕ್ಳೋಳ |

జూతి శ్రవణం ప్రిధీ పతిక్యం సమఖాగ్య లొనట్టునుకీన రనపం |
ప్రద్భుతే విచ్ఛే పరమాయురిష్టం త్వం దళ్చుపోి కంకర జన్మజన్మని ||

యంబ ఆలీవాఁడసన్న మాడుత్తు యిరచీకేంబదాగి బరదు పసిన్న జీరోఫద్దురద భూసాధనక్క సాహ్మగాలు—
ఆదిక్ష చెన్నెద్ద గ్రీ ఆనిలోనలక్క ద్వావేషమామిరాపోయే వ్యుదయం యమక్క | ఆహోరాత్రిక్క ఖంచ్చై
ధమంక్క జూనాతి నరస్య వ్యుక్క || స్వదత్తు ద్విగుణం పుణ్యం శరదత్తునుపాలనం | పరదత్తుపకారేణ స్వదత్తుం
సిన్నలం భనేతో|| యంబ భూసాధనక్క ఆశ్చర్ష ప్రకార భాగవార బరదాక ఖాస రహస్యం రంఘ్యేయ శ్రీని ||

64 (74)

దరదారు, సోమవారపేటి తాల్లూకుఁ

గ్రాసుక్క సమాచారిల్లిరువ గాలికల్లు ఎంబ కిలాతాసన

No date is given in the record. Palaeographically it may be assigned to the 10th century A.D. Ereyappa, mentioned in the record, is probably Nitimārga II, the Gaṅga ruler. It records the death of a hero, whose name is lost, for which he was given *kalnādu*, i.e., a grant, of one *bālu* of land.

- 1 స్వామి శ్రీ
- 2 ఎఱెయు
- 3 పన్ .
- 4 . దాయ
- 5 సు రణఃస్తుతి
- 6 పాణిణ్ణువ
- 7 ఇం సత్కువ
- 8 డెద కల్పు
- 9 దుం ఇద
- 10 సయింగో
- 11 కవిలేయుం చూ
- 12 కొరిహియుం ఆంధ సాతకం
- 13 ఒన్న బాణిం పరియా
- 14 రం ముంగళ ముహా శ్రీ

65 (46)

పాలంబి, సోమవారపేటి తాల్లూకుఁ

రఁగ్గామ సివేశనద బళ బిద్దిరువ కిలాతాసన

This is an important inscription furnishing the origin of the Koṅgālva dynasty. The great Chōla king Rājakēsarivarma-permanādi, i.e., Rājarāja, admiring the valour shown by Manija in the battle at Panasōge, got a *pattā*, bearing the title *kshatriya-śikhāmanī-Koṅgālva* tied on him through his general, Pañchavan-mahārāya. He was also granted Mālavvi which became the nucleus of the Koṅgālva territory.

No date is mentioned in the inscription. It may belong to the beginning of the 11th century A.D. when Rājarāja conquered Gaṅgavādi.

- స్వాతంత్ర్యాన్నియు శురకరు నైంభాషువానాన జెండేల్ కు
 - ఏ గఫోన గభ్యస్త మాణి సకల్ జన దురిత వరణ సి
 - ప్రశ్న కవేరస్కు కూ సట్టియువాన జెండేఱి ముక్కా మహిఁ
 - పటి త్రీ రాజకోశమప్పు శేష్మృ సదిగుణ్ణిజంగ్
 - పనసమీగియు కాళిగదహిద్ది కెయ్యం సేఱ్చిదిక్కు బి
 - ఉన్నస్త ఆతని 1 సంపుద్ధుత్తరింపు పరిచుం కార్పు
 - ఓర్దింపు పట్టిన కట్టి నాడ కుడాగెన్న పట్టు [వనో]
 - పూర్వాయుగు రంపులాకం క్షుత్రయ ఖిబావాసే
 - కొంగాట్లునేన్న కట్టివం కట్టి మాలప్పియు సిక్కురి
 - దశ్మే గావుళ్లు రాజపుష్ట వంశమే సాప్పే కళ్లు వంగలు
 - ద అదిక్కు గాముళ్లు నుం.. గజియు నెన్నియుమేరువుం
 - కటనే... జే గావుళ్లు నుం సభ్యులైచేయంగ గావుళ్లు
 - ల్యూనావ్రాండె కల్పుడొ ప్రోగెన్న సందియులశు
 -

66 (47)

పూలంబి, సోమవారసేణి తాల్లూకు
వళ్ళగామ నివేదనదల్లిరున శిలాచాసన

The record was issued by the Bēlūr chief Krishṇappa-nāyaka, son of Venkāṭādri-nāyaka. It is dated Dhātu, Āśvīja śu. 5, which corresponds to 28th September, 1756 A.D. during the reign of Krishṇappa-nāyaka. It registers a grant of twelve varahas of the land-rent to Rāchēgauda of Mālambi.

- 1 ధాతు సంవర్ణరద ఆ
 - 2 శ్లోజు రుచ అలు శ్రీవేషు
 - 3 తు వేం[క]బొద్దినూరుసాకర కృష్ణ
 - 4 శ్వనాయకర్పు మాలంబి రా
 - 5 జేగొడగే పాలిసికేండదు
 - 6 [క]ఎదాయ గ ఉ
 - 7 హంసేరదు వరప
 - 8 ఎను పాలిసికేండ
 - 9 దు ఇచ్చేసే

67 (48)

మేంప, సోమవారపేటి తాల్లూకు
యాళుకోటి కండకదలీరున శాసన

This is a damaged *víragal* and contains no date. It is in the 11th century characters and mentions Koñgálva dynasty. But no particular ruler is mentioned. It appears to record the

- 1 ಈ ಅಕ್ಷರವನ್ನು ಮೂಲಿ ಹಂಸವಾದಹಾಕಿ ಹಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.
 2 ಈ ಅಕ್ಷರವನ್ನು ಹಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

death of Komārāya and Sundarāya in a cattle raid. The sculptures of these two heroes are carved on the *viragali* with their names engraved below.

- 1 స్తుతి శ్రీ కోంగాళ్ల రాజుంగినె కోవారయున్ సుస్వర . . . జ . . .
 - 2 ఎడి తురుకొళే కట్టి స్తురత్తి . . . నాకార తురుకొరనోప్పి . . .
 - 3 సావంతర . . . ద కోంగా . . . గోళిపయున్ . . .
 - 4 వారపూరా . . . పుట్టి కోట్టు . . . దణిద సేసియుర . . .
- (కేళగి ఇరువ మహాతిగ్రథ బుదచల్లి ఇరువ శాసన)
మందిరస్ కోవారస్

68 (37)

ముళ్లారు, సోమవారసేటి తాల్లూకు
పాశ్చాసాఫ బసదియ గోలియు మేలిరువ శాసన

The inscription belongs to the reign of Rājādhīrāja-Koṅgālva. Rājādhīrāja-Koṅgālva's mother was Pōchabbe who is said to have erected the *basadi* on the wall of which the inscription is engraved. She was the disciple of Guṇasēna-paṇḍita who belonged to *Dravīla-gaṇa*, *Nandi-sangha*, and *Arungalāvanya*.

No date is given in the inscription. It may be assigned to about the middle of the 11th century A.D.

- 1 స్తుతి శ్రీ రాజుధిరాజ కోంగాళ్లనట్టి పోశబ్దరసియ ప్రచిలగణద స్నిసంఘ దరు
- 2 జ్ఞానస్వయద గుణసేన పణైత దేవర గుడ్లి మాదినిద బసది మంగళ మహా

69 (38)

ముళ్లారు, సోమవారసేటి తాల్లూకు
పాశ్చాసాఫ బసదియ తళపాదియ మేలిరువ శాసన

This record also belongs to the reign of Rājādhīrāja-Koṅgālva, son of Rājēndra-Chōla Koṅgālva and states that the king made over the *basadi* (built by his mother Pōchabbarasi) to his guru Guṇasēna-paṇḍita after pouring of water.

No date is given in the record. It can be assigned to the middle of the 11th century A.D., like the previous inscription.

- 1 స్తుతి శ్రీ రాజేంద్ర జీళ కోంగాళ్లన పుత్ర శ్రీ రా[జుధిరాజ] . . . కోంగాళ్ల
వాసస్తూనమం తప్పు గురుగల్లుపుటుగణ దరుంగళాస్వయయద స్నిసంఘ గుణసేన పణైత
దేవగ్రే ధారాపూర్వకం కోట్టిం మంగళ మహా శ్రీ శ్రీ

70

ముళ్లారు, సోమవారసేటి తాల్లూకు
పాశ్చాసాఫ బసదియ సవరంగదల్లి ఇట్టిరువ శాసన
(మేలాగ ఒదెచుమోగిచ)

This is a fragmentary inscription. The top portion is broken and lost. It does not contain any date. Rugmīṇi-mahādēvi is known to have been the queen of Rājēndra-Chōla-kōngālva who

lived in the 11th century A.D. Palaeographically also, this record can be assigned to the 11th century A.D.

Rugmiṇī-mahādēvi seems to have consecrated some image in the *basadi*, the details of which are lost.

1 [ವಲಯಿಂ]

2 ದಂ ರುಗ್ಮಿಣಿ

3 ಸುಹಾದೇವಿ

4 ಯ ಪ್ರತಿಕ್ಷೇ

71 (34)

ಮುಳ್ಳಿರು, ಶೋಮವಾರಸೇಟಿ ತಾಲ್ಲೂಕು
ಪಾಶ್ಚಾತ್ಯನಾಥ ಒಸದಿಯ ವಕ್ತುದಲ್ಲಿರುವ ರಾಸನ

This is a *nishidhi* stone set up in memory of Guṇasēna-pañḍita, disciple of Pushpasēna vratīndra. Guṇasēna-pañḍita is highly praised. He belonged to the *Nandi-sangha*, *Dravīga-gana* and *Aruṅgālāmnāya*. He is said to have been proficient in supreme ārhantya and the other three jewels, all the great science of grammar, *āgama* and others, and the six established systems of logic.

The inscription is dated Śaka 986 expired, Krōdhi, Chaitra ba. navami, Mangalavāra, which regularly corresponds to Tuesday, 13th April, 1064 A.D.

ಒಂದನೆಂಂತು ಪಾಠ್ಯಃ :

- 1 ಸ್ವಸ್ತಿ ಶಕ ನ್ಯೈಪ [ಕಾಲಾ]
- 2 ತೀತ ಸಂಪತ್ತಿರ ತತಂಗ [ಇಂ]
- 3 ಎರಡನೆಯ ಕೊರ್ಡಿ ಸಂ
- 4 ವತ್ತರಂ ಪುರಿವತ್ತಿ ಸುತ್ತಿ
- 5 ರೀ ತಡೆಪ್ಪತ್ತ ಬಯುಳ
- 6 ನವವಿ ನುಜ್ಜಿ ಅವಾ
- 7 ರಂ ಪೂರ್ವಾಭಾದ್ರ
- 8 ಪದೆ ಸರ್ವತ್ತ ಮಿಶ್ರೀ
- 9 ಸೋದರಯಾರ್ಥ || ಸ್ವಸ್ತಿ
- 10 ಸಮಸ್ತ ಸುರಂಸುರೆಂ
- 11 ದ್ರ ಮಂಕಂತ ತಟಿ ಫಳಿ
- 12 ತ ಮಂಡಿ ಮಂಯಾಬಿ
- 13 ರೀಖಾಂಕೃತ ಚಾ

ಎರಡನೆಂಂತು ಪಾಠ್ಯಃ—

- 14 ರು ಚರಣಾ
- 15 ರವಿಸ್ತ ಯು
- 16 ಗಳಿ ಭಗವ
- 17 ದರ್ಕಾರ್ತರ
- 18 ಹೇತ್ಯಾರ ಪರ

- 19 ಮ ಭಟ್ಟಾರಕ
- 20 ಮುಖ ಕಮು
- 21 ಇ ವಿನಿರ್ಗತಾ
- 22 ಗಮಾಪೃತ
- 23 ಗಭಿರಾಂಭಿಂ
- 24 ರಾತ್ರಿ ಶಾರ
- 25 ಗರಷ್ಟ ಶ್ರೀ
- 26 ಮದ್ವಾಳದೇ
- 27 ನ ಪಡ್ಡಿ ತ ದೇ
- 28 ನ ವೇಣ್ಣೋಕ್ತ
- 29 ಲಷ್ಟೀ ಸಿವಾ
- 30 ಸಕ್ಕು[ಂ]ಸನ್ದ[ರಾ]

ಮೂರಾರನೆಂಂತು ಪಾಠ್ಯಃ :

- 31 ಗುರುಗಳ್ಳಿದ್ವಾಸ್ತತಪ್ಯ ಪ್ರ
- 32 ಕಟಿಸ ಪಟ್ಟಿಗಳ್ಳಿಸ್ತುನೇ
- 33 ನ ವೃತೀಂದ್ರಪತ್ರರ ಸಂಘ
- 34 ಸ್ವಸ್ತಿಸಂಘಂ ದ್ರವಿಳಗ
- 35 ಇ ವ[ಹಾ]ರುಗ್ಗಿಭಾವಾಜ್ಞ
- 36 ಯ ನಾಥಂ ಪರಸ್ವಾಕರ

¹ ಸರಿಸ್ತಿ ಸಸ್ತಿ ರೆ ಎಂದಿರಿಸಿಕು.

- 37 ನ್ಯಾಯಿದಿ ರಕ್ತಕೃತ್ಯ ಸ
38 ಕಳ ಮಹಾರಾಜು
39 ರಾ ಸ್ತುತಿಗವಾದಿ ಸ್ತಿ
40 ರ ಷಟ್ಕೃತ್ಯ ಪ್ರವೀಣರ್

- 41 ಪ್ರತಿಸತಿ ಗುಣಸೇನಾ
42 ಯಂತ್ರರಾಯ್ಯ ಪ್ರಕ್ಷೋ
43 ತರ್ಜಾ ||

72 (35)

ಮುಳ್ಳಾರು, ಶೋಮವಾರಕ್ಕೆ ತಾಲ್ಲೂಕು
ಪಾಶ್ಚಾತ್ಯಾಧ ಬಸದಿಯ ಪಕ್ಕದಲ್ಲಿ ನಿಂತಿರುವ ಎರಡನೆಯು ರಾಸನ

The inscription registers a grant of lands in certain villages for the *basadi* at MuJJūr by the Koṅgālva king, Śrī Rājēndra-Koṅgālva. The *basadi* is said to have been constructed by his father. These grants were made over to Guṇasēna-paṇḍita-dēva by Rājādhirāja-Koṅgālva's mother Pōchabbarasi.

It is dated Śaka 980, Viṣambī, Uttarāyaṇa śākrañti which corresponds to 14th January, 1059 A.D.

Dharmmaseṭṭi wrote the record.

ಮುಂಭಾಗ :

- 1 ಧರ್ಮಸೇಕ್ಕಿ ಬರೆದಂ
2 ಸ್ವಸ್ತಿ ಕರ್ಕವರ್ಷ ಉಂ
3 ತ್ತಿನೆಯ ವಳಂಬಿ ಸಂ
4 ವಕ್ತರದ ಉತ್ತರಾ
5 ಯಂ ಸಂಕ್ರಾಂತಿ
6 ಯಂದು ಶ್ರೀ ರಾಜೇಂ
7 ದ್ವ ಕೊಂಗಾಳ್ಯಂ ತಂ
8 ಮಯ್ಯ ಸಾಡಿನಿ
9 ದ ಬಸದಿಗೆ ಕೊ
10 ಟ್ಟಿ ಹಾರುವನ
11 ಹೆಣ್ಣ ಅರಕ
12 ನ ಹೆಣ್ಣ

ಗಂ ಇ ಅಂ

- 24 ಗ ಪ್ರೇತಿ
25 ಖಣ್ಣಗಂ
26 ಉ

ಎರಡನೆಯ ಪಾಶ್ಚಾತ್ಯ :

- 27 ನಿಡುತದ
28 ಗೋಡಲ ಖಣ್ಣ
29 ಗಂ ಇ ಕೆಂ
30 ಚಾನಿಯು
31 ಒಳಗೆಣಿ
32 ಯುಂ ಖಣ್ಣ
33 ಗಂ ಇ ಹೆನ್ನೆ
34 ಲೂರ ಭೂ
35 ಮಿ ಖಣ್ಣ

ಒಂದನೆಯ ಪಾಶ್ಚಾತ್ಯ :

- 13 ಕಾಜ್ಞ್ಯೋ[೦]ಡ ಹ
14 ಶ್ರೀ ಹಂಗಲ
15 ವಾಸಿ ಖಣ್ಣ
16 ಗಂ ಇ ಹು
17 ಹೆಸೆ ದಾ
18 ಜು ಖಣ್ಣ
19 ಗಂ ಇಂ
20 ಗಣಪ
21 ತಿಗೋಡ
22 ಉ ಖಣ್ಣ

- 36 ಗಂ ಇಂ ಒಂದು
37 ಗಾಜಿಸೆನ್ನೆ

ಹಂಭಾಗ :

- 38 ಶ್ರೀ ರಾಜಾಧಿರಾ
39 ಜ ಕೊಂಗಾಳ್ಯ
40 ಸಬ್ಜಿ ಪ್ರೋಚೆಷ್ಟರಸಿ
41 ಯತ್ತ್ಯಾಸ್ಯ ಗುರುಗೆಂ
42 ದ್ವನಿಳಗಣದ ನಂ
43 ದಿ ಸಂಫಾದರುಂಗಳಾ

- | | | | |
|----|------------------------|----|------------------------|
| 44 | ಸ್ತುಯಾದ ಗುಣಸೇನ | 48 | ರಜತ್ತಂ ವಾ ಎಂಬೆ ಹರ್ಡೆತಿ |
| 45 | ಪಟ್ಟ ತದೇವಗ್ರೀ ಮಾ | 49 | ವಸುಧಾರಾ ಷಸ್ತಿಪ್ರಫ್ರಂಕ |
| 46 | ದಿನಿ ಧಾರಾಪ್ರಭವ್ರಕಂ | 50 | ಸಹಸ್ರಾಳಿ ವಿಷಾ |
| 47 | ಕೊಟ್ಟಿರು ಸ್ವದತ್ತಂ ಪ | 51 | ಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಂ |

73 (36)

ಮುಳ್ಳರು, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂ ಕು
ಪಾಶ್ಚಾತ್ಯಾಧ ಬಸದಿಯ ಪಕ್ಕದಲ್ಲಿರುವ ಮೂರನೆಯ ಶಾಸನ

The record is highly worn out. On palaeographical grounds it may be assigned to the 11th century A.D. A queen of Prithvi-Koṅgālva is mentioned in the inscription. This Prithvi-Koṅgālva might be Adatarāditya who had the title Rājēndra-Prithvi-Koṅgālva. The record appears to be a memorial to some one who died,—perhaps, Prithvi-Koṅgālva's queen.

- | | |
|----|-------------------------------------|
| 1 | |
| 2 | ಯಾನಿಧಿ ಸತ್ಯ |
| 3 | |
| 4 | |
| 5 | ಲದೇವಿ ಭೂತಳ |
| 6 | ವಿನಿಗರತ |
| 7 | |
| 8 | ಯಜು |
| 9 | |
| 10 | ವಣ್ಣ |
| 11 | |
| 12 | |
| 13 | ಯಾಂಮು |
| 14 | ಳಂ |
| 15 | ಸುವ್ಯಾಪಾಳ ಭೂತ |
| 16 | ದೊವ |
| 17 | ನ ವಚನ ಕಾಯ |
| 18 | ಪದಿಗ |
| 19 | ತುಳ್ಳಿನ ಬೃಗಿಯಂಬಂತ್ತಿರೆ ನ |
| | ತ ದಿವಿಜಲೋಕ ಖಂ |
| | ಶ್ರಿಧರ್ಮಿ ಕೊಂಗಾಳ್ಜುನರಸಿ |

74

ಮುಳ್ಳರು, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂ ಕು
ಜಂದ್ರಸಾಥ ಬಸದಿಯ ಮುಂಭಾಗದ ಗೋಪೇಗೆ ಒರಗಿಸಿಟ್ಟಿರುವ ತಂಡುಕಲ್ಲಿನ ಮೇಲಿರುವ ಶಾಸನ

This is a fragmentary epigraph. The stone is broken and only the top portion remains. On the top of the stone are two panels of sculpture. The first panel has the figure of a Jina seated-flanked by a male and a female devotees. Below this panel are a cow and a calf with the sun

and moon on either side. Only two lines of well-carved inscription mentioning the date remains. The date is Śaka 980, Vilambi which corresponds to 1058 A.D.

- 1 స్వస్తి శ్రీ రకపట్ ఇలం
- 2 . . . విశాఖ చండ

75 (39)

మంత్రాల్పరు, సోయమహారహేణి తాళ్లాచు
యంద్ర సాఫ బాబియ ఒ ఇరువ తాపస

The inscription is dated Śaka 1313, Pramodūta, Vaiśākha śu. 3, Bhānuvāra which corresponds to 18th April, 1390 A.D. But the weekday was Monday and not Sunday as mentioned in the inscription. The inscription mentions the name of Harihara II, the Vijayanagar king and his general, Gūḍappā-dāṇḍanāyaka. It records the renovation of the *basadis* at Muḍīr by Bāhubali-dēvaru, a disciple of Vijayakirtti-dēvaru. It incidentally refers to the construction of the *basadi* by Rājādhīrāja-Koṅgālva for the merit of his mother Pōchabbarasi and grant of certain villages for its maintenance. King Harihara appears to have renewed the grants and also granted Kāragōd by renaming it as Annāgapura to the god Pārśva-āṭha through Gūḍappā-dāṇḍanāyaka. One Gonkāḍḍi-pāyaka, a hero of several battles, was in charge of Muḍīr Severity. Arjuna is stated to have written this inscription.

- 1 స్వస్తి శ్రీ రకపట్ ఇలం దేయ కృష్ణేచైఇ సంప్రదాద చ్ఛేధాలు మం భాసపా
- 2 రద్దులు శ్రీ పూలాలంఫ దేఖిగజ ప్రకాళ్ళద . . . కొండచుండా
- 3 స్వయంబుర్యు ద్రాబేస్సె కొద వ[బు]కేశ్రిచేరచ ప్రియ-శ్యారప్ప బాముబ
- 4 లీచేశరు ఆ స్వానుమం ఎండ-ధ్వనిరాచ శ్రీ రాజు[ధీరాజును] కొంగాళ్ల రంగ్రు
- 5 జేచేయియ దేవియ దేవికాద నిచయుచేపర ద్వారా సేలసిందందు స్వజనసి . . . తప్ప
- 6 త్ర . . . ఆ స్వేచ్ఛబురిగి పుణ్యాక్షరవాగి ప్రతిశ్శేయం పూఢు అజ్గరజ్జ భేషణ
- 7 బిట్ట ఉను అణెలవాదియ సుబింబ్యుయం నాడు దఱశిసహాలు, ము
- 8 ఇంద్ర పారుపవశ్శ ఏ సినే ముడ జరిప రశ్శ తెంక . . .
- 9 బడగజ ఆగి సంప్రదా క్షులు కడున చ్ఛేధ బడగజ ఆ . . . కాటిసోఇక . . .
- 10 ఇయ ఆసే ముడ స్వీలు దేవి సంప్రదా క్షులు తెంక బిట్టిద . . .
- 11 బడగ కేత్తి వి రి ఆశాన్య సంప్రదా క్షులు ముఖ్యార గడ్డె గణగల ప్రోణి ఏ గ
- 12 . . . గెఱియ కేళగె లు త ఆగచొలు . . . కో గం కనగొడల . . . కో గం . . .
- 13 గాల లు గ కేండగెచుచు కో త అళ్ళెగచ్చె కో గం లొకెగచ్చె కో గం . . .
- 14 లు శంగచగె లు గ చేయిగచ్చె లు గ కో త ఆలదకాది లి గ కో గం ఆశరస
- 15 స్వేచ్ఛ లు గ కో . . . సేసుకుసి లు గ సిద్ధితద గేసేదలు లు గ మృతసదల్లి లు గ కో గం
- 16 హెన్ను దేవియ సరసగెచుదలు లు గ తణునుల భాసిని లు త ఒందు గాణచె
- 17 క్షేత్రి బిట్టుదు ఆజన్మార్కుస్థం సప్పుజనసానందరా దిష్టేతెయ క్షేత్రి ఓడ పవత్రిఫస్టాగె పీ
- 18 ర జరిపదేస్తీవీరకపలవరం కాది రాయ మాజీప్పేక్షద కావ కరణాగక పశ్చసంజ
- 19 ర తంబ చక్ర గజదార భృత్య గోంకాజ్ఞినాయ్మగె గంండశ్శ దణ్ణనాయ్మరు కు
- 20 రిత్తు ముఖ్య నాడం కుమంకులాదరా శ్శభూపాక్షరవాగి సిద్ధగౌచ ప్రయగశ క
- 21 రేణుందు తంణుచేసియ కుమారసంకల్య యి భీమాపురమందు సస
- 22 లిట్టు చక్కుస్తిసేయ క్షులు సంప్రదా ధారాప్రస్తుతప్రకవాగి కేటిరు || కార
- 23 గేసేదం త[ంణు]ంగ్రసినెందు సేసరసిట్టు ధారాప్రస్తుతప్రకవాగి పాత్రాను
- 24 ఘంగిక్కురా || [కె] రఘ్యదాగచ్చ దానరాలే గేసేమాలే జయమ్మాపురయిధ్యై
- 25 గచ్చె లు గానపతి గేసేదలు లు ల చాసేదాటు లు గ ఎశుత్తు

- 26 ಜಾನ ಕಾಸನಂ || ೪
 27 ಇತಿ ಧರ್ಮಕ್ಕೆ ಅಳವಿ
 28 ದರು ಪರು ಸಿಸು
 29 ಹೆಚ್ಚಿಗುರು ಇವರ
 30 ಕೊಂಡ ಕೋಟಿ ಪಾಪದಲಿ ಹೋ
 31 ಚರು ಹಂಡಿಯ ತಂಬರು

76 (40)

ಮುಳ್ಳಾರು, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು

ಚಂದ್ರಾಂಶ ಬಸದಿಯ ಲದುರಿಗಿರುವ ಮುಂಟಿಪದ ಬಳಿ ನಿಂತಿರುವ ಶಿಲಾಶಾಸನ

The inscription is highly fragmentary. It is dated Śaka 1138, Dhātu, Jēshṭha śu. 15, Managalavāra. The details of the date correspond to 1st June, 1216 A.D. But the weekday was Wednesday and not Tuesday. The name of the king is lost. It records the death of Vidyādhara-Būchidēvarasa, who was a *katakāchārya*.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ರಕ್ತವರ್ಣ
 2 ಇಂತಲ ನೇ ಧಾತು ಸಂ
 3 ವಕ್ತರದ ಜೀವೈ
 4 ದುಂಭ ಮಂ . . ವಾ
 5 ರದ್ಭು ಇಂಷುಡಿ
 6 ಇ
 7
 8 ಯರಾಯ
 9 ಕಟ್ಟಾಚಾರ್ಯರಷ್ಟು . . . ನಿ
 10 ದಾತಿಧರ ಬಸದಿಚೌವರೆಸರು ಮು
 11 ದಿಸಿ
 12 ವಕ ಉ
 13 ತಂದು
 14

77

ಮುಳ್ಳಾರು, ಸೋಮವಾರಪೇಟಿ ತಾಲ್ಲೂಕು

ಶಾಂತಿಕೃತ ಬಸದಿಯ ಗಭ್ರಗುಡಿಯಲ್ಲಿರುವ ಶಾಂತಿನಾಥ ಮೂರ್ತಿಯ ಶೀರದ ನೇರಿರುವ ಶಾಸನ

No date is given in the record. Since Śripāla-traividya-dēva mentioned here is known to have lived in 1125 A.D. and also since this record belongs to his disciple Mallishēṇa-dēvaru, the record may be assigned to about the middle of the 12th century A.D.

It states that the *basadi* at Mullūr was re-consecrated by Mallishēṇa. Since this *basadi* belonged to about the 10th century A.D., it is possible that it had fallen into disuse and Mallishēṇa-dēva renovated it and consecrated the Jina image on whose pedestal the present inscription is engraved.

¹ ಈ ಸಂ ಚಂಕ್ತಿಗಳನ್ನು ಶಾಸನದ ಸೀಲಾಗಾದ್ದು ಸೇರಿಸಿದೆ.

- 1 श्रीवंद्युर्विष वंशेन्स्ति नंदि वंशेष्टुर्वंशः अन्त्येष्टुभाति सिर्वेष्टु ताप्तु वा
- 2 राति पारग्निः ॥ श्रीवंशेष्टु त्रैष्टुविद्यवेष्टुरु वृत्तिष्टुवेष्टुरु वंशेष्टु
- 3 र बचदियु वृन्देष्टुक्षेयुं नामादिष्टुरु ॥

78 (41)

मुलूरु, शोभुवारस्त्रिये तालूके
तांत्रिकर बचदियु वंशेष्टु लरुव पादव चत्तुर्व वंशेलियु तासन

The inscription has no date. It can be assigned to the 11th century A.D. on palaeographical grounds. The inscription is engraved on the stone on which the footprints of Pushpasēna-siddhānta-dēva, the *guru* of Guṇasēna-paṇḍita are engraved.

- 1 गुणसेन वृद्धितर्क्षे
- 2 गुणसेन वृष्टिसिद्धांश
- 3 देवस्य श्री नाम

TRANSLITERATION

- 1 Guṇasēna-paṇḍitasya
- 2 gurōḥ Pushpasēna-siddhānta-
- 3 dēvasya śrī-nāma

79 (42)

मुलूरु, शोभुवारस्त्रिये तालूके
तांत्रिकर बचदियु वृक्षारद वायन्त्र वंशेलियु निंकिरुव तासन

The record is not dated. Since Guṇasēna-paṇḍita is mentioned in the record, it can be assigned to about the middle of the 11th century A.D. It states that Guṇasēna-paṇḍita caused a well to be dug which is named Nāgavāvi. The figure of a serpent is also carved at the end of the record. The *nakaras* have contributed towards this work of charity.

- 1 सृष्टि श्री गुणसेन वृद्धि
- 2 त देव रग्भासिद ना
- 3 गवान नकरद ध
- 4 नृगं (केळग वर्फद आकारविदे)

80 (45)

मुलूरु, शोभुवारस्त्रिये तालूके
क्षमदलि निंकिरुव नैवगल्लु

This is a beautiful *viragal* with the usual three panels of sculptures depicting the fight, the hero ascending to *svarga* flanked by *apsaras* and finally seated in *Kailāsa*. The inscription is engraved on the three bands and also on the edges bordering the panels.

The inscription belongs to the reign of Hariharadēva, a Changālva ruler. It registers the death of Boppagauḍi's son Malleya in a battle that ensued between several *nālus* and Mullūr fort. He was granted as *vīrasēse* certain lands by the three hundred men of the village.

It is dated Durmukhi, Chaitra ū. pāñchami, Sōmaवारा. No Śaka year is mentioned. Since the characters of the inscription appear to belong to the 13th century A.D., it is possible that the given date corresponds to 10th March, 1296 A.D. But it was a Saturday and not Monday as noted in the inscription.

The sculptor Bairōja, son of Bāchāchāri of Koṅgōjali prepared this beautiful *viragal*, and Sātaiya wrote the inscription.

वंदनेयं पत्त्वः :

- 1 श्री शृङ्गी सम्मुखे प्रतीक्षिः [स] प्रिक्तं पुंडरोचं नूरायणसुं पुंलयु
- 2 चैक्षेऽप्तं गंदनां द[र]क्षागकं पञ्चपञ्चजटामप्स्ति श्री क
- 3 दिवरदेव जीवेभैरव राज्यादांमु [द्व]मुख्यीं संवक्षरद त्पं

वंदनेयं पत्त्वः :

- 4 त्रृष्ण धूंभवी शेषेवावारददयु पुंखूर चैवेष्टिगे जीवयनादु
- 5 गीवद्युंभादि पुंखवरादित्ये नादे पुंखुकाज्ञनस्त्रिकं पुंल
- 6 स नौवलागि नादेभ्यं सीरदेष्टि बुंदु पुंखुति चैवेष्टिगे धत्तिद
- 7 उ चैवप्स्ति गोदियु पुंखूर चैवेष्टियु करदु अष्टिकैवल्य

मुक्तस्य तप्त्वः :

- 8 मु पंचधारदेष्टिगे धूंभद्यु सु लिप्तिगे यवातंगे वैरस्तेष्टिवागि वासा
- 9 वि पुंखुवागि उलर पुंखुराल नैरदित्यु पुंखुर गद्येयै
- 10 इगे नौवलावेयु पुंखुरालगे गद्येष्टि उक्तिजग्भलि गद्येष्टि युंगतिए
- 11 गद्ये चैवप्स्ति गोदियु पुंखुयुवरु वैवस वैविक्षेष्टि स

अंगसं सुक्तला उर्धिरुपदमः :

- 12 ईत ग इत्ये वावावी उलरु सैरदु आवर्णे नैवप्स्तिचाद वैरावतागि वाज्ञादरु ई पुंलयादे ष्टिसेंदु बुंदुमु || ई कल्पु चैवेष्टिगैलयु चाचाकारिये पुंखु चैवेष्टिवागि [द] कलरु श्री कौवल ईक्षेद सैवेष्टिवे सुत्तेयु ई कासनद अविरव उद्दिद पुंगल पुंका श्री श्री

81 (43)

पुंखूरु, सौवनुवारपैष्टिता लग्नु कुं
करे नृियु नैलिरुन वृंदनेयु वैरग्नु

The record, which is on a *viragal*, is worn out. The Śaka year 999 and Piṅgaṇa are found in the record and the other details of the date are lost. The existing date corresponds to 1077 A.D.

The record mentions Rājendra-Chōla-Koṅgālva as ruling the kingdom. On the death of his queen Padmaladēvi, a hero appears to have given up his life along with his wife, probably as a *garuḍa*.

- 1 श्री दक्षवर्ष एवनेयु नैंगल संवक्षर
- 2 श्री राजेऽन्त्रु जीवेष्टि चैवागाभ्युं राज्यं गैवुंखु
- 3 आवने पञ्चदर्मि पञ्चलदेवी सक्तु
- 4 नैवर्कावरदिंदं तासुं तस्मु चैत्तु

82 (44)

ముళ్లరు, సోమవారశేషి తాల్డూ కు
కేర పురియి మేలీ సంతిరువ వరజనేయ ఏంగల్లు

This short inscription on the *viragal* has no date. It may be assigned to about the 11th century A.D. on palaeographical grounds. It is fragmentary and appears to record the death of Uttama-chōla-setti by getting his head cut off, probably in fulfilment of certain vow.

- 1 లుక్కమ యోయసేట్టి స , బులీయ
- 2 విట్లదిండం తల్గదిసి సత్తం ||

83

ముళ్లరు, సోమవారశేషి తాల్డూ కు
ఱాలిన ముండె కుట్టబడకేయ మేలీ పాదవ ముండె ఇరువ తాసన

This inscription is engraved on a natural boulder of a rocky hillock near the Jain *basadis*, in front of a pair of footprints. Only the first six letters are deeply engraved, but the other letters following them are carved in thin lines. Thus though the letters are large in size, they are highly worn out and only the traces of letters can be seen. The characters belong to about the 11th century A.D. The inscription begins with the details of the line and sect of the *guru* who probably breathed his last at this place. The letters 'sēna-paṇḍita' in the second line appear to indicate the name of Guṇasēna-paṇḍita who played an important role in the construction and maintenance of the *basadis* at Muñīr. It is possible that this inscription was engraved in his memory.

- 1 స్ఫ్స్తి శ్రీమదరుంగశాస్త్రయ కేణ
- 2 సేన పణైత

84 (32)

నిదుత, సోమవారశేషి తాల్డూ కు
ఐశేచేవర వసదల్లి సంతిరువ తాసన

The epigraph is highly worn out. It is dated Śaka 1201, Bahudhānya, Vaiśākha ba. The *tithi* and the weekday are lost. The existing date corresponds to May, 1278 A.D. It records a grant made to the god Mallikarjuna of Malapanahalli by Hiriya-Viraṇṇa, Chikka-Viraṇṇa and others.

- 1 శ్మృతి శ్రీ . . ఛుయి స్వేచ్ఛర ప్రేరణద
- 2 గంగ బయధాంశ్య సంప్రదాద ప్రేరణ
- 3 ఖ బ వాల్యా గు గ
- 4 దచ వాలపన కళ్లియ మల్లికాజ్ఞాన దేహ
- 5 పర ప్ర గడినాడు ఆ
- 6 ఇల్ల నా ముళ్లనాడు ఎ
- 7 కొటి తాసుత్తట్టు ఆ
- 8 మల్లికాజ్ఞాన దేవర . . . హోరభూషియ జ
- 9 ఇం . . . యిళ్ల లకంణ

- 10 ಜರ್ಜರಾಪುಯಂ ಬೆಯವೇಂ
 11 ಇ ಚಿಕಿವಿರೆಂಜ ತಿಪುತಂಡಕ್ಕಪು
 12 ಆ ನಾಡಮುಂದೆ ಷ್ಟ್ರಿಗಳೈ ಬೆದಲು
 13 ಬನಂಪುರು ಕೊ ಗಂ ದೇವರಕೆಂಕಿ
 14 ಯಂ ಕೆಳಗೆ ಕಾರಗದೆ ಹಂವಿಸಗಡೈ ಕೊ ಗಂ
 15 ಬಜಾಗನಕೆಳ್ಳಾಲು ತಿರುಪುಲೆ ಗಳಿಡ ರಕ್ಷಿಸಿದ
 16 ಕೆಂಪು ಕೆಳಗೆ ಕೊ ಯೋಳಗೆ ಸತ ದೇವರ
 17 ಹಿಂಡಣ ಪರಂಗದೆ ಯಂತ್ರಗೆ ಸತ ಕೊ ಗಂ
 18 ಆಕರ್ತೃಯ ತಿಂಕಣದ ಮೊ ಒಗೆ ಕೊ ಗಂ ಅಲಿ ಪಡು
 19 ಪ ಹೆಚ್ಚಿ ಗಡೈ ಸಂ ಕೊಜಿಕಡಿಕೆ ಹಂಯಂಜಿಗೆ ಸಂ
 20 ಕೊಜಿಕಡಹು ವೀರಣ್ಣ . . . ಮಂಜು ದೇವನಾಗಡೈ ಸಂ ಪೂರ್
 21 ಶಾಕೆಂಬ್ರಿಯಂ . . . ಸಂ ಹಿಡಿ ಜಿಯಕೆ
 22 ಅಂತಿಮಂ . . . ಲು ಉರ ಮುಂದಣ
 23 ಕೊ . . . ತಿಂದದೆ . . . ಒ ಗಂ ಉರ ಹಿಂಡಣ ಕೆ
 24 . ರಿಕೆ ಖಂ ಅಂಸ್ತು ಬೆದಲು . . . ಖಂ ಗಡೈ ಸತಿ ಸಂ
 25 ಮಂತ್ರ ಗಳಿಡ . . . ಹರಿಯಂಜು ವೀರಂಣಂಗರುಂ ಸಮು
 26 ವಾಗಿ ಅಪ್ರಮುಕಪಡಿಗೆ ಬಿಷ್ಟ್ಯಾ ಧಂಪ್ಯ್ಯಾ ಪಾರಾ ಆಳಿದದೆ
 27 ಗಂಗೆಯ ಕಡಿಯಲಿ ಕವಿಲೆಯ ಕೊಂಡ ಪಾ
 28 . . . ಕಂ ವಾ ಪರದತ್ತುಂ ವಾ ಯೋ ಪರೀತ ಪರಸ್ತಾನ್ . . .
 29 ಪ್ರಾರಂಭ ಸಹಸ್ರಾಂ ವಿಷ್ಣು ಯಂ ಜಾಯಂತೀ . . .
 30 . . . ರಾಷನ . . .

85 (6)

ನಿಡುತ್ತ, ಸೋಮುವಾರಪೆಟೆ ತಾಲ್ಲೂ ಕು
 ಉರಿನಲ್ಲಿರುವ ಮೂದಲನೆ ವೀರಗಳು

The record is dated Śaka 1177, Rākshasa, Vaiśākha śu. 11 which corresponds to 4th May, 1255 A.D. The record, which belongs to the reign of the Hoysala king Vira-Narasimha i.e., Narasimha III, is a *viragal*. This was set up in memory of Sōmaiya, son of Biragauḍa of Kahigōdu, by his brother Mārigauḍa and his son Māyiga.

ಸ್ತುತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ರಕ್ಷಣಾ ಗಂಭೀರನೆ ರಾಜ್ಯ ಸಂ | ಪ್ರತಿಶಾಖಿ ಕುದ ಗಾ ಶಿಶ್ರಿಮಾತಾ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಯಾ ಭುಜಬಲ ಶ್ರೀ ವೀರಸರಣಿಂಚರಾಯನ . . . ಕಾಲದಲ್ಲಿ ಕಿರೋಡಿನ ಬೆರಗಾವುಡನ ಮಂಗ ಸೋಮೆಯನು ಹೊಗಳಾತ್ಮ ಬುಂಬಿಯ ನಾಯಕನು ಶಾಖಾ ದಾಕ ದಿಸ್ಪ್ರೇಯ ಸೋಮಣಿ ಸೋಮನೆ ಯಂತ್ರಿಕೆಗಿ ಕಾದಿದಲ್ಲಿ ದಿಂಡನಿ | ಆ ಸೋಮೆಯನು ದೇವಲೋಕಕ್ಕೆ ಸಳಬೆಕೆಂಪ್ತು ಅತಸೆದನೆ ಹಂತ್ಯಿದ ಪಾರಿಗಾಳಿ ಪಂಗಳ ಮಂಗ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

86 (7)

ನಿಡುತ್ತ, ಸೋಮುವಾರಪೆಟೆ ತಾಲ್ಲೂ ಕು
 ಉರಿನಲ್ಲಿರುವ ಎರಡನೆ ವೀರಗಳು

The date given in the record is Śaka 1208, Pārthiva, Vaiśākha śu. 12 and this corresponds to 18th April, 1285 A.D. The record is a *viragal*, and belongs to the reign of the Hoysala king Narasimha III. The *viragal* was set up in memory of Māratamma of Kahigōdu who died in some battle, by his brother Maliya-nāyaka and his son, Sōmanṇa.

స్తుతి శ్రీ విజయాభ్యదయ కవచమ గతిల పాధిక సం | రజ స్వేరాబి కుథ గల శ్రీమతో పుతాప
జెక్కవత్తిక హొప్పుడ భుజబల శ్రీ ఏరెనారాసింహదేవరశర రాజ్యభ్యదయ కులదల్లు కింగోదిన పారమ్మసు
తను కొచన ప్రతిక్కు నుక్కర విశేషధంగళ కొది కాలగదల్లు కొది చిద్దను ఆ పారాక్రమ్మసు దేవాలోకశ్మే
సలచేకేస్తు ఆకన తమ్మ మాలియనాయక ఆ పారాక్రమ్మస నుక్కళ సోమణ్ణ ఏరెగల్లు
మంగళ మాత్రా శ్రీ శ్రీ శ్రీ

87 (33)

సందిగుండ, సోమవారమేటి తాల్లూ కు

ఉల్లిరిస డత్తిర ఇరువ రాసన

The inscription belongs to the reign of *Mahāmāṇḍalēśvara* Vira-Chōla-Koṅgālva. As the names of Padmaladēvi, and Sōmaladēvi, who were queen and daughter respectively of the Hoysala king Vira-Ballālā II, appear in the inscription, Vira-Chōla-Koṅgālva must have been a Hoysala subordinate. As regards the date Manimatha, Kumbhamāsa, Ādīvāra, daśami are mentioned which correspond to Sunday, 2nd February, 1175 AD during the reign of Ballālā II. The record appears to register remission of certain taxes in Muṇīr Seenty by Vira-Chōla-Koṅgālva in the presence of Padmaladēvi, Sōmaladēvi, Tōlūr Duddharasa, Balleya dāṇḍanāyaka and others. It also registers a grant of five *koṭugas* of paddy from each house in Muṇīr Seenty to Gaṅgōja and Būchaṇa who were probably the scribe and the writer respectively of the inscription.

- 1 స్తుతి శ్రీమనుస్తుపాపుళ్ళ లోప్పరం ఏరెచోఽచోంగాళు
- 2 నదేన ప్రతివి రాజ్యం స్వేచ్ఛల్ తెలుయి పదాను
- 3 లదేవి సోమవాలదేవి తోళిఱద ద్వారస బల్లు యు
- 4 దళ్ళినాయక దదియుఱ కిరికణ యింత్తి
- 5 నిబరుం ముంతాగిద్దు మనుమత సంపథర
- 6 ద కుంభమాస అదివార దసమియందు ము
- 7 ల్యునాచప్పక్కు క్షుం అణ్ణత్తమ్మన నుక్కళ నుక్కళ
- 8 గీత్తుయైన్ సలువుదు సుందర బీంగినాళు
- 9 నల్లెక్క పరికార కేగ్గిఁ గద్వాన గనమార
- 10 లు ఒందు హళ్గి కెఱప్పేద కాణెక గద్వాన
- 11 గనమారలోదు హళ్గి కెఱప్పేదు
- 12 అరెఁజె జందల జం పరికార గంగ
- 13 కిద్దారు చేంబగాడి ఆయదాల బిట్టె చీ
- 14 స పచువగోరగ పరికారవం బిట్టె
- 15 ఏరెచోఽ కోంగాళ్ళుదేవ కోట్టుదం తప్ప ను
- 16 దిదవ గంగెయ తదియ కపెలియం
- 17 బూరువ్వునం కోంద బ్రుమాత్తియం కోండ || ఎ
- 18 ప్పక్క జమేలగ మనేగ్గిగుళ భక్త సలువుదు
- 19 గంగోచంగ బంజణంగె ||

88 (51)

దొడ్డ మాల్తె, సోమవారమేటి తాల్లూ కు

యొన్న మృస కెరయ తూబిన మేలిరువ రాసన

The record is dated Pārthiva, Phālguṇa śu. 10, Guruvāra. No Śaka year is given. The

record may be assigned to the 15th century A.D. It refers to the construction of the sluice of a tank at Doddamajale by Annadāni-arasu. The builders were Venkaṭaiya and Malaiya. Bōmmarasaiya wrote this inscription.

- 1 శ్రీవాకు పాత్రీ[స] సంఖ్యరద శల్మల సు గం గురువార తస్మాదాని కరుసవచు
- 2 లో కొబ కష్టిసిదు కషిదవద వేంకట్టిర్మానాల్ము బోమారసాసైస బరచ
- 3 ఒకలంగ దేవర నెంన గణాడన కాలూల ఆయితు

89 (56)

దోష్టచౌగాల, సోమవారపేటి తాల్లూ కు
గౌచర రోలదల్లిరున నిషిధిగే తాసన

This is a *nishīthi* stone commemorating the death of Prabhāchandradēva, a disciple of Subhachandradēva belonging to *Mūla-saṅgha*, *Dēsiya-gaṇa* and *Pustaka-gachchha*.

No Śaka year is mentioned. Since the characters of the inscription belong to the 11th century A.D., the given date, viz., Tāraṇa, Chaitara śu. pañchami, Sukravāra may be taken as corresponding to 7th March, 1044 A.D. But the weekday was Wednesday and not Friday as given in the record.

- 1 శ్రీ వామలంగ దేసియగణ పుస్తక ఫై
- 2 భ కొండకుండాన్నయు ఇంగుళేశ్వరద బ
- 3 అయి ప.. ఆదే.. సుభజంద్రుదేవర
- 4 స్తుయాగ్రగ్రసిశ్చరువఃపు ప్రభాజంద్రుదేవర సి
- 5 సిధి తారణ సుంవభర జైత్రు సుధ సంజని
- 6 సుక్రవారదంచ నుంక్రిరాదరు

90 (60)

పారోదట్లి, సోమవారపేటి తాల్లూకు
గ్రామద బిలి గచ్ఛేయ కాలుసెయల్లి ఇరున తాసన

This is a fragmentary inscription in the characters of the 10th century A.D. No details of the date are found in it. It registers a grant of an *agrahāra* to Ereyarasa by Teyyalayya-Jūbu. The name of Koṅguṇivarma is also mentioned in the record which apparently refers to a Gaṅga king. He, along with Chāṭṭayya, appears to have made certain grants.

- 1 తేయలంగ్ జనబు కాలం కట్టు .. .
- 2 స్తుదింబజూయ కేంట్టిసూ ఎజియు[ర]
- 3 సంగే బిట్టిగ్రుకూర | మత్తుం జ
- 4 ట్టుయ్యం ధారశబలక కేంగ్గుణ
- 5 వచ్చుం కాలం కట్టు కేంట్టుం
- 6 బిట్టు ప్రోచ్చ పాణ్ణింగే వట్టుదిం
- 7

91 (61)

గరగంచాదు, సోణమపారహేటి తాల్లూకుఁ
బూర్జివర్షిరున వీరగల్లు

The record is highly fragmentary. The date is lost. Palaeographically it may be assigned to the 12th century A.D. It mentions a Tribhuvanamalla, who appears to be a Chāngālva ruler.

- 1
- 2
- 3 స్తుతి శ్రీమసు మాయామార్గి
- 4 క్రోధర త్రిభువనపాలు వీర
- 5 మాతు చంగా
- 6 మాకా మ
- 7 దిక్షుదేసగీ
- 8 జ్ఞా
- 9 రప

92 (64)

కాజూదు, సోణమపారహేటి తాల్లూకుఁ
ఒకవనగుడియు లూక్రు రచిల్లి బిద్దిరున కాసన

The inscription has no date. Palaeographically it may be assigned to the 14th century A.D. It records the grant of a village (Kājūru) by Bilugauḍa and Anabagauḍa to four persons named.

- 1 శ్రీమతు చిలుగొడ ఆణబగవు
- 2 ద బయిరు కసిగులుయిరామ నా
- 3 గజ్యయు
- 4 కంపణ
- 5 నాల్చురీగీ
- 6 కొటి గ్రామ

93 (65)

ఖిరహ, సోణమపారహేటి తాల్లూకుఁ
కామేళ్లు కసిగుడియు ముందే లురున కాసన

The date given in the inscription is Jaya, Phālguna śु. pavurnami, Brehavāra. No Saka year is mentioned. However, since the inscription belongs to the Hoysala king Vīra-Ballāla-dēvarasa or Ballāla II, the details of the date correspond to 7th February, 1175 A.D. during his reign. The weekday was, however, Friday and not Thursday as mentioned in the inscription. It refers to a grant made to Māyaṇṇa, son of Bīraiyā in favour of the god Mallikārjuna of Sirivura.

- 1 శ్రీ జయి సంవాధ
- 2 రద ఫాల్లుణ సుధ ద
- 3 వున్నమి బ్రేచపారద

- 4 ಲ ಹೊಷ್ಟುಣ ಭೂಜಬಳ ಶ್ರೀ
 - 5 ವೀರಬಲ್ಲಾ[ಉ] ದೇವರಸರು ಸ್ವಿ
 - 6 ಶ್ರೀ ರಾಜುಂಗ ಗೆಯುತ್ತಿದ್ದಳಿ ಚಿಕು
 - 7 ಹುನಾಡ ಪಡದ ಶಿರಸರ ಕ
 - 8 ಸವ . ಗುರುಡಗಳ ಶೀರಂಬಿನ
 - 9 ಮಾಗ ಮಾರಾಯಂಬಂಗ ಸಿಹಿವುರದ
 - 10 ಮಾಲ್ಲಿಕಜಾರ್ಣವದೇವರ ಅಷ್ಟ ಭೀಸೋಗ ತೇ
 - 11 ಜ ಸ್ವಾಮ್ಯ ಸಿದ್ಧಿ ನಿಶ್ಚಯೇಸ ಜಲ ಪದ
 - 12 ಇ ಆಗಾಮಿ ಮುಖ್ಯವಾಗಿ ಮಾ
 - 13 ಯಂಜಂಗ ಕಾಲುಗ ಹೆರಿಸಾ
 - 14 ಗಿ ಧಾರೆಯ ಯೆಲ್ಲಜು ಕೊ
 - 15 ಟಿ ಸಾಂಸ ಯಿದನು ಆರು
 - 16 ಅಳಿಂದದೆ ಗಂಗೆಯಾ
 - 17 ತಡಿಯಲಿ ಕವಿತೆಯ
 - 18 ಕೊಂಡ ದೊಷದಲಿ ಹೊರೆ
 - 19 ರು ಮಂಂಗ ಮಾರಾ ಶ್ರೀ
 - 20 ಶ್ರೀ ಶ್ರೀ ಮಜ್ಜಿವಕ್ಕು
 - 21 ರಕಾರಂ ತೇ

94 (66)

మూడరవళ్లి, సోఎమవారపేటి తాల్నా కు
గూరుబాగిలల్లిరువ రాసన

The inscription is not dated. It belongs to the reign of the Bēlūr chief, Kṛiṣṇappa-nāyaka and hence belongs to about the middle of the 18th century A.D. The inscription is in Sanskrit. It registers a grant of the village Mūdravallī by the Chief to Kaivalya, who is highly praised in the inscription as a great *yogi*.

- 1 ರಂಭವಸ್ತು
 - 2 ಶ್ರೀಮಹಾರಸು ಹಂ
 - 3 ಸಾನಾಂ | ಸರಿವಾಗ್ರ
 - 4 ಜಕಸ್ತಮುಂ | ಕೈ
 - 5 ವಲಾಖ್ಯಿ ಮಹಾ
 - 6 ಯೋಗಿಂ | ಸದಾ
 - 7 ಗ್ರಾಸ್ತೇ ಕತ್ಪರಂ | ಬೀಲಾರು ಕೃಷ್ಣ ಭೂ
 - 8 ಪಸ್ತು | ಅಪಾಯ ಯಾತಿಕಂಜರಂ | ಮಹದ್ರ
 - 9 ವಳ್ಳಿ ಚ ಗ್ರಾಮಸ್ತು | ದತ್ತಂ ಕೃಷ್ಣ ಫರಣ
 - 10 ರಂಭಂ | ಕಿಂಧರಂ ದತ್ತ ನಿತ್ಯಕ್ರಿಯೆ¹

TRANSLITERATION

- 1 śubham-astu
2 śrīmat-parama-hām-
3 sānām-। pariyrā-

¹ ಶಾಸನ ಇಲಿಗೇ ಮುಕ್ತ ಯಾವಾಗಿದೆ.

4. jaka-sattamaṇi | Kai
5. valyākhyā mahā-
6. yōgiṇī | sadā-
7. gñānaika tatparaṇi | Bēlūru Krushṇa-bhū-
8. pastu | āhūya yati-kumjarami | Mūdra-
9. valī cha grāmasta | dattam Krushṇārpaṇam
10. śubhaṇi | kīmarthanī dattam ityukte'

95 (75)

ಉಲುಗುಲಿ, ಸೋಮವಾರಕೇಟೆ ತಾಲ್ಲೂಕು

ಕಾಫಿತೊಟೆದಲ್ಲಿರುವ ವೀರಗಳು

This is a hero-stone and refers to the rule of Vira-Munivarāditya Gōkūjadēvarasa a *mahāmanḍalēśvara*. He had the titles *Chauṭu-vibhāṣa*, *chhaladaṅka-rāma*, *Satyarāya-samvaraṇā* *tiravajra Rudira* and *marevokkara-kāva*. He was a local chief connected with Munivarāditya-nāḍ which must have been round about Uluguli.

Only the cyclic year Raktākshi and the month Kanyā are mentioned in the record. Hence the date is not verifiable. The characters appear to belong to the 13th century A.D. Since Munivarāditya appears to have lived during the latter part of the 13th century A.D. (*vide* No. 27) the date may correspond to 1264 A.D.

It refers to a cattle raid at Yajaghrā in which a hero appears to have died. The meaning of the last portion of the inscription is not clear.

ಸಂಪನೆಯ ಪಟ್ಟಿ :

1. ಶ್ರೀಮಂತಿ ಮಹಾನು ಮಹಾಮಂಡಕೇಶ್ವರ ಚಳಣಿ
2. ವಿಭಾದ ಭಲದಂಕರಾಮ ಶಕ್ತಿರಾಯ ಸಂವ
3. ರಜಾ ತಿರಪಜ್ಞ ರಾದಿರ ಸಂಜೀವಕೃಸಕಾವ
4. ಶ್ರೀಮಂದ್ರ ವೀರ ಮುನಿನರಾದಿಕೃಗೋಕ್ಳಾ

ವರದಸೆಯ ಪಟ್ಟಿ :

5. ಇ ದೇವರಸರಿ | ರಕ್ತಾಕ್ಷಿ ಸಂಪಾದದ ಕಂನ್ಯಾವಾಸದೆಡು ತೆಂ
6. ಗುನಾಡಕಂ ಯಂಫಳ್ಯಾಯ ತುಜಿ ಇಡಿಸಿದಲ್ಲಿ ವಾಸಲಬಿ
7. ಇಂ ಮೇಲಾಳೀಯ ಮರುಳಕಾರ ಯೋಚಿಯರೂಳು ಬಿದಡೆ ಗರುಡು
8. ನಕತಲ್ಲಿ ಬಿಟ್ಟು ದಾಳಿಗೆ ಕಾಲಿಗೆ ಸಂದುದು ಮುಕ್ಕೊಡನೆ

96 (2)

ಬಿಳಿಂಬಾರು, ವಿರಾಜಸೇಟೆ ತಾಲ್ಲೂಕು

ಕದಂಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಿಲಾಶಾಸನ

The record belongs to the reign of the Gaṅga king Satyavākyā-Rāchamalla and is dated in his 18th regnal year. The details of the date Śaka 809, Phālguṇa, Śripañchami correspond to 21st February, 888 A.D. taking Śripañchami which is a special *nōmpī* performed before *Nandiśvara*, as occurring in the bright fortnight.

It registers a grant made by the king to Sarvaṇandi-dēva, a disciple of Śivaṇandi-siddhānta-

¹The inscription stops here.

bhaṭṭāra for the maintenance of the Satyavākyā Jina temple built at Peñṇekadāṅga. The grant consisted of twelve hamlets of Biliūr which is said to yield eighty *gadyāṇas* of gold and 800 measures of paddy.

The inscription was engraved by Sedōja.

97 (3)

ಕೊತ್ತಾರು, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು

ಲಕ್ಷ್ಯ १८ ಕಾಡಿನಲ್ಲಿ ರುವ ಶಿಲಾಶಾಸನ

The inscription belongs to the reign of the Gaṅga king Satyavākyā-Koṅguṇīvarma-dharma-mahārāja, i.e., Rāchamalla. No date is given in the inscription which is in the 9th century characters. The inscription registers a grant of seventy gadyāṇas from siddhāya and hundred measures of paddy from bētiya bhatta as kalnālu to the son of Ereyāṅga-gāvunḍa. The grant was made by the king after tying on his forehead the permādīvatā.

The inscription was engraved by Büvayya,

- స్తుతి సత్కారావశ్య కొంగులేవమ్ము
 - ఘనుమ్మ మయారాజుల్లిదాజం రువ
 - ఇంలభురవమేల్లరం నెన్నగిరినాథం
 - శ్రీమాత శేఖర్ నాడిగాల జదల
 - విజయంగ గావుళున మంగాగి పేసుమ్మ
 - దివట్టింగట్టి బిట్టు స్తుతిక్కమహా
 - పుదసేష్ణదేశిదార్యద పునేస్సుమ్మక్క
 - గద్వాల పూన్సుం చెట్టుయి భ
 - క్రైస్తవ సూక్త భక్తమయమం ఎల్లు
 - కాలక్కుం సాసనమాగి బి
 - ప్రీరా బూబయ్యన్కురం మంగల
 - విజయంగాగి కెల్లు, తు సుకూ తీర్చ

೧ ಕಾಂಕಿ ರ್ಯಾ ಶೆಲ್ಟರ್ ಬೆಸಿನ್

98 (4)

ಪೇಗ್ನುರು, ನಿರಾಜವೇಣಿ ತಾಲ್ಲೂಕು
ಉಲ್ಲಿಪುನ ಶಿಳಾರಾಸನ

The record is dated Śaka 899, Iśvara, Phālguṇa, śu. taledevasa when there was Nandisvara. The week day is not mentioned. Taledevasa which is also found as *peyetaladivasa* in inscriptions means the day when the moon is on the top i.e., the fullmoon day. The given date corresponds to Monday, 25th February, 978 A.D.

The record belongs to the reign of the Gaṅga king Rāchamalla-Permārādi who is styled as Satyavākyā-Konguṇivarṁma-dharma-mahārāja, lord of Kōḍälapura and lord of Nandagiri. He was the fourth in the line to have the title Satyavākyā. His younger brother Rakkasa is mentioned in the record as governing Beddoregaré.

The record registers the grant of the villages Peggadūr and Posavādaga to Anantavīrya, a disciple of Guṇasēna-pandita for the maintenance of the *basadi* at Peggadūr.

Chandanandiyaya wrote this record.

- 1 ಸ್ತುತಿ ಸರದ್ಯಾಪ ಕರಾಣಾತೀತ ಸಂಪತ್ತುರ ಸತ್ಯಾ ಅರ್ಥತ್ತನೆಯ ಈಸ್ತುರ ಸಂಪ
- 2 ಸ್ತುರಂ ಸ್ತುತಿಸಿ ಸ್ತುತಿ ಸತ್ಯಾವಾಕ್ಯ ಕೊಳ್ಳಿಗಳಿವಮ್ಮುಕ್ತ ಧರ್ಮಮುಕ್ತ ಪಾರಾ
- 3 ರಾಜಾಧಿರಾಜಾ ಕೋಳಾಳಿಷ್ಟುರವರೆಭ್ಯಾದ ನಸ್ತಿಗಿನಿಂಬಾಧ ಶ್ರೀಮತ್ರ
- 4 ರಾಜವಾಜ್ಞಾ ಸಮುಕ್ತನಡಿಗಳ್ಳಾ ತಡವಾರ್ಥಭ್ಯಾದರಪಾಲ್ಯಾಂ ಮಾಲ್ಯಾಂ ಸುಕ್ತಸಹಕ್ಯದ ನ
- 5 ಸ್ವೀಸ್ತರಂ ತಲೆದೇವಸಹಾಗಿ ಸ್ತುತಿ ಸಮಸ್ತ ವೈರಿಗಿಷಫುಬಾಟೀಂದ
- 6 ಕುಂಭಂ ಕುಂಭಭ್ಯಾಂ ಸ್ತುತಿತಾನಗ್ಧಿ ಸಮಕ್ಕಾಪಳ ಗ್ರಹಣ ಘೀರರ ಕರಾ
- 7 ಸೀ ನಿವಾಸಿತ ದಕ್ಷಿಣದ್ವಾದ್ವಾಜಿಷ್ಟಾಂ ಅಳ್ವಾಸಬಣ್ಣಾ ಬ
- 8 ದವರಸಣ್ಣ ಶ್ರೀಮತ್ರಾರಕ್ಯಸ ಬೆದ್ದ್ವಾಂ ಆಗದೆಯನಾಳುತ್ತಿದೆ ಭದ್ರಮು
- 9 ಸ್ತು ಜನರಾಸನಾಯ ಶ್ರೀ ಬೆಳ್ಳೀಳ ನಿವಾಗಾಃಷ್ಠ ಶ್ರೀ ಬೀರಸೇನ ನಿ
- 10 ದಾಢಾಸ್ತ ದೇವರವರ ತಿಪ್ತಿರ್ಾ ಶ್ರೀ ಗೌಣಸೇನ ಪಣ್ಣಿತ ಭಟ್ಟಾರಕರವರ
- 11 ಶಿಷ್ಯರ್ ಶ್ರೀಮತ್ರಾ ಅನಸ್ತುವಿರ್ಯಾರ್ಯಾಂಗಳ್ಳಿಗ್ಗುದಾರುಂ ಪೈ
- 12 ಸವಾದಗಮಾಮಸಭ್ಯನ್ನರ ಸಿದ್ಧಿಯಾಗಿ ಸದೇದರದಕ್ಕೆ ಸಾ
- 13 ಕ್ಷೀ ಕೈಂಭತ್ತ ಸು ಸಾಸಿಭುರು ಪುರುಷಪ್ರಸ್ತುರುಂ ಬಿಂದ್ವಾಂಜಿಗಳೆ
- 14 ಯಿಂದ್ವಾದಿಂಬರು ಮೊಕ್ಕೆಂಬ್ರಾಕ್ಯಲುಮಿದಂ ಕಾವನಾರ್ಥಾಂಭ್ಯಾಲೆಸರ್ಪಾ
- 15 ಮಂಯಾಂಬ್ರಾರು ಮಂಯಾಂಮರಿಗರುಂ ಶ್ರೀತ್ವರುಃ ಮಂಯಾರಾಜರ
- 16 ದತ್ತಿರ್ಯಾನಾಪೋನೆಂಬ್ರಾಂಭಾಂ ಬಾಂಜಿರಾಹಿಯಾಂ ಸಾಸಿಭುರ್ ಬ್ರಾಹ್ಮತ್ತ
- 17 ಇರುಂ ಸಾರಿರ ಕವಿಲೆಯು ಮನಯಾದ ಪಜ್ಞಾಪುರಾಃಾಪಕನಕ್ಕುಂ
- 18 ಇದನಾಲೊಂಬ್ರಾ ಕಾರ್ಫದರವರ್ಗೆ ಪಿರಿದು ಪುಣ್ಯಾಂ ಜನ್ಮಾನಸ್ತಿಯಯ್ಯಾನ ಲಿಪಿತಂ ||
- 19 ಪೇಗ್ನುರು ಬಸದಿಯ ಕಾಸನಂ

99 (29)

ಕುಂದ, ನಿರಾಜವೇಣಿ ತಾಲ್ಲೂಕು

ಬಂಧುದ ಮೇಲೆ ಕುಂದದರಯ್ಯಾಸ್ತ ದೇವಾಂಶುನದ ಕಂಬದ ಮೇಲಿನ ಕಾಸನ

The inscription records the restoration of the temple of Mahādēva on the Kunda-hill in Beṭtiyattu-nādu. The inscription gives a list of important persons and their contributions to the temple. It is interesting to note that the Jāgirdār of Kunda, a Muslim, provided for the consecration of a Nandi image in front of the temple.

The work was commenced in the year Śaka 1776, Kali 4955, Ānanda, 18th of the month Tulā, 15th of the bright fortnight of Kārtika, Thursday, which corresponds to 4th November, 1854 A.D. However, the weekday was Saturday and not Thursday. It was completed in Paingala, Vaiśākha śu. 15, Friday corresponding to 9th May, 1857 A.D. But, the weekday was Saturday and not Friday.

- 1 श्री कृष्णर भृसंननवागि
- 2 चेष्टियुक्तुनादु कुंदद चैष्टिद मैले गेलिरु
- 3 व मुहादेवर शिलामयुवाद बुराण गुडि
- 4 युन्न नपनेत्रवागि शिलालयुद्धु जीनेहेद्धर वाहा
- 5 दुमदक्षे यिं नादु तक्ष वेनुक्तुरु आदियागि गवे
- 6 ए जनरुमुक्तु अमुतिनादु कुक्तुरि गुरुमुद त
- 7 कृष्णवेक्षुरु सक उन्नमुक्तपट्टु तालिवाक्सन
- 8 शकाभु वरुव गुड्डुक्तु शुलिवरु लाळां
- 9 नै आसंदनामु संवक्तुरद तुलावासा लेनै
- 10 शार्देक रुधु गुरुवारक्तु शुलिसंद दिन गल
- 11 गोऽंठ दिन संद रुधुमुखात्तदलि बुरंभिद यिं
- 12 मुहामु छ जीनेहेद्धारद्धु वासेप्पुंद्रु . . .
- 13 यिनाशुराद्वित्वेंदु वाखल्यु केनप्पु शेषवादिद जनर
- 14 विवर कंदेयु रावांक
- 15 तदलार मुद्दिद . . .
- 16 सायु वादिदनरु शाळ
- 17 भागरु बुलूंक्तु वैं
- 18 क्षेयु शुभेदारा शुदं
- 19 देवर मुद्देयु वारुपत्तु
- 20 गारु मुनेप्पुंद्रु शुल्यु
- 21 चागिलुनिलक्तु शायु वादि
- 22 शिद शुलिदंदेर नैश्चेयु
- 23 देवर शासिवट्ट तीक्तला
- 24 नैषुक्तु शुलिवायु मावा
- 25 इदु संज्ञुंद्रु चेन्नेल्लियु
- 26 मुहिंदे तिंवेयुगलु
- 27 द जिंनेगलुदन तंसिप्पु नंदिश्वरन भृसंनेत्रु ना
- 28 यु वादिदु कुंदद गुरुमुद जाहेदरारा तेयुत्
- 29 कान्नाबि यिं नैरी सवैरि ज्ञदरु शुदिजीनेहेद्धार वादि
- 30 द यालिवालयुद शुलिसु पैग्गलनामु संवक्तुरद
- 31 वैरावि शुद्धु गुरुक्तुवार रुधुमुक्तुक्तुद्धु यिं
- 32 शिवानुग्रहदिंद शुद्धुमिथु यिं नैनेवादिदवरिंगे
- 33 यिंकदलि शुक्तु नरदलि मुहुक्तु

100 (31)

नलूरु, विराजपेण्टि तालूकु कु
क्ते शिरियु मैले इरुव शिलारासन

This is a *nishidhi* stone set up in memory of Jakkiyabbe who died performing *savayasanam*. She was the disciple of Kasturi-bhāṭāra and the wife of Edayya, a *parama-śrāvaka*.

The inscription is not dated. Its characters belong to the 11th century A.D.

- 1 ಭದ್ರಂಭನಯಾಜ್ಞಿಸೇನಷ್ಟುಕ್ಕೂಂ ಶಾಸನಾಯಾ
- 2 ಘನಾತೀನೇ ಕುತ್ತಿತ್ತು ಧಾನ್ಯ ಸಂಘಾತ ಪ್ರಭಿ
- 3 ನ್ನ ಫುರ ಭಾನವೇ ಸ್ವಾಸ್ಥ್ಯ ಶ್ರೀಪದಂ ದಧಾನಂ ಷಾರ
- 4 ತ್ರಿತ ಕಾರಣಕಂ ಪರಮೋಪಕಾರ
- 5 ಕಂ ಕುಡಿ ತಂದು ತಾಳ್ಳಿ ದಾಯತಿಗ ಮತಿ
- 6 ಗಂಕೆಭಯಾದುದನ್ತು ಪುಣ್ಯದೆಯುದೆ ಮುಕ್ತಿಯ
- 7 ಓ ಪಡೆದೆನ್ನು ನಿಖಾರಿ ಬನ್ನುಸಗ್ಗ ನಡಂ
- 8 ಬಡಿಸಿ ಸವಾಧಿಯಂ ಪಡೆದುದ್ದೀ
- 9 ಯುಮಚ್ಚರಿ ಜಕ್ಕಿಯಬ್ಜಿಯ ಕಸಹ್ಯರಿ ಭಟ್ಟಾ
- 10 ರಗ್ಗ ಅವರ ಶ್ರಾವಕಿ ಚನ್ನಿಯಬ್ಜಿಗಾನು
- 11 ಶ್ವೇದದ್ವರ ಮಂತ್ರಕಿ ಜಕ್ಕಿಯಬ್ಜಿ ಸನ್ಯಸ
- 12 ನಂ ಗೆಯ್ಯಾ ಮುಡಿಸಿದ್ದೋ || ಅಕೆಯಂ ಗ
- 13 ಇಂ ಪರಮಶ್ರವಕ ಎಡಯ್ಯಾ ವಂಗಳಂ

101 (30)

ನಲ್ಲಿರು, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲಿಕು

ತೀತರಮಾಡದ ಬಳಿ ಪರಿಯ ಮೇಲೆ ಇರುವ ಶಿಳಾಶಾಸನ

(ನೇಲಾಭಾಗ ಒಡೆದುಹೊಗಿದೆ)

This is a *nishidhi* stone recording the death of Kiviriyayya, chief of Maduvaṅga-nādu, who kept up the vow for twelve days in the Chāṅgalā *basadi*. The stone was set up by his sons Bāki and Buki.

No date is found in the inscription which is in the characters of the 11th century A.D.

- 1 ಕೊಡಂಗಾಳ ಎಮಗ
- 2 ದಿಲೆ ಆಯ್ಯಡೆಮೆನ್ನ ಯತಿವರ
- 3 ಗ್ರಂಥಂ ಸಾದರದಿ ಬಿಂಬಿಯಸೆ
- 4 ಬ್ರಿಯಾ ಪಾದದೊಳಿಜಿಗಿ ತಾಱಿ
- 5 ದನೀ ಸುರಕ್ಷಿತ್ತಿರು ಭದ್ರಪು
- 6 ಸ್ತು ಜನಶಾಸನಾಯ ಶ್ರೀಮ
- 7 ಮುದವಂಗನಾಡ ದೊರ ಕಿವಿರಿ
- 8 ಯಾಯ್ಯಂಗಳ್ ಚೊಂಗಳದ ಬ
- 9 ಸದಿಯೊಳ್ಳ ಪದ್ಮಾರಂ ನೋಂ
- 10 ತು ಮುಡಿಸಿದನ್ ಅವರ ಮಕ್ಕು
- 11 ಇಶ್ವರೀಯು ಬುಕೆಯು ಸಿಜಾಂಗಿ
- 12 ದರ್

102 (73)

ಬಾಳಿಲಿ, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲಿಕು

ದೇವಸ್ಥಾನದ ಗೊಡೆಯು ಮೇಲೆ ಇರುವ ಶಾಸನ

No date is given in the inscription. It may be assigned to the 17th century A.D. on palaeographical grounds. The inscription appears to record the construction of a stone temple in memory of the Jögi of the Paḍubas.

- 1 ಪದುಬರ ಜೋಗಿ ಶಿಲಕ್ಕೊಂಡಾ
- 2 ಪದುವರಾಯಾ ಶಿಲಾ
- 3 ಪದುಬರ ಜೋಗಿ ಸಮಾಃ ॥

103 (16)

ದನಗಲ್ಲು, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು
ವಿರಾಜಪುರದ ಮತದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

The given date Yuva, Jēshṭha śu. 5 is not sufficient for verification. On palaeographical grounds the record may be assigned to the 19th century A.D. It mentions the Virakta-māṭha of Chīlāla-shāka-svāmi. The record is found in this Māṭha.

ಇವ ಸಂಪತ್ತಿರದ ಜೋಷ್ಟು ರುಧ ಅರಲ್ಲು ಕ್ರಿಳಿಳಣಕ್ಕೂ ನಿಗದ ವಿರ್ತುವಣ್ಣ

104 (20)

ದನಗಲ್ಲು, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು
ಉಲ್ಲಿಸಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

The given date Khara, Āśvija śu. 10 is not sufficient for verification. The inscription is in the 19th century characters and refers to Siddalinga-svāmi of the Yedatore-māṭha to whom the land on which the inscribed stone was found, appears to have been granted.

ಶ್ರೀಮಾತು ಖರನಾಮ ಸಂಪತ್ತಿರದ ಆಶ್ರೀಜ ರುಧ್ ಗಂರಲ್ಲು ಯಿಡತೈಲರಮಣ್ಣದ ಶಿಂಘಲಿಂಗಸ್ವಾಮಿಯವರಿಗೆ

105 (21)

ಮಂಹಮುಡಿ, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು
ಉಲ್ಲಿಸಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

No date is given. The record is in the characters belonging to the 19th century A.D. and was issued during the time of Virarājendra-vaḍeyar. It refers to god Gangādhara.

ಶ್ರೀ ಗಂಗಾಧರ ದೇವರು || ವಿರೇರ್ಮಾಚೀಂದ್ರ ನದೀಯರವರು

106 (22)

ಇಷಿ, ವಿರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು
ಉಲ್ಲಿಸಲ್ಲಿರುವ ಶಿಲಾಶಾಸನ

The epigraph is dated Śaka 1763, and Sārvari; but no other details are given. This date corresponds to 1840-41 A.D. It records the renovation of the Rāmēśvara temple of Irpi, near Lakshmaṇatirtha by the farmers of the Kiggaṭu-hattu-nāḍ.

ರಾಲಿವಾಕನ ರಕಷಣ ಗಳಿಂಬಿನ್ ಕಾವರಿ ಸಂಪತ್ತಿರದಲ್ಲಿ ಕಿಗ್ಗಂಟ್ಟು ಹತ್ತುನಾಡು ಬೈಹಿಕರು ತಂಪು ಭಕ್ತಿಯಿಂದ
ಲಕ್ಷ್ಮಿರಂತಿರಾರ್ಥಕ ಬಲಿಯರುವ ಇಷಿನ ರಾಮೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನಸ್ತು ಜೀಂಕೋರ್ಕಾಂಡ್ರ ಸಾಂದಿಗಿಯಿದ್ದಾಗೆ

¹ ಈ ಸದ್ಯ ಸಾಗಣಸರ್ವನ 'ಭಂದೆಹಂಬಾಧಿ'ಯಲ್ಲಿನ 'ಸಳ್ಳ' ಎಂಬ ಥಂಡಸ್ವರೀ ಸರಿಯಾಗುತ್ತದೆ. [ಸೇಣಿ: ಎಂಬ, ಎಂಬ ರಾಸುಸ್ಥಾನಿ ಅರ್ಥಗಾಣಾಯರಿಂದ ಸಂಪಾದಿಸಲಾದ 'ಭಂದೆಹಂಬಾಧಿ' ಪ್ರಣಿ ಇ (ಅನೇಯ ಸಂಪ್ರಣಿ)]

TRANSLATIONS

Mercara, Mercara Taluk

Copper plate record found in the District Treasury
(now in the Lutheran Mission Museum at Basle in Switzerland)

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavi (or Ganga) kula, possessed of strength and valour from the great pillar of stone dividing with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kanvāyana-gōtra, was śrīmān Koṅgaṇi-mahādhirāja.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on the *Dattakasūtra*, was śrīmān Mādhava-mahādhirāja.

His son, uniting the qualities of his father and grand-father, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmad Harivarṇa-mahādhirāja.

His son, devoted to the worship of the twice born, gurus and gods, not leaving the feet of Nārāyaṇa, was śrīmad Viṣṇugōpa-mahādhirāja.

His son, whose head was purified by the pollen from the lotuses the feet of Triyambhaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmān Mādhava-mahādhirāja.

His son, the beloved sister's son of Kṛishṇavaramma-mahādhirāja,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrīmān Koṅgaṇi-mahādhirāja, named Avinīta.

Of whose gift to Chandaṇandi-bhaṭṭāra, the disciple of Guṇāndi-bhaṭṭāra, who was the disciple of Jayaṇandi-bhaṭṭāra, who was the disciple of Siλabhadra-bhaṭṭāra, who was the disciple of Abha[y]āṇandi-bhaṭṭāra, who was the disciple of Guṇachandra-bhaṭṭāra, of the Dēsi-gaṇa and Koṇḍakundāñvaya, in the year eighty-eight beyond three hundred, the month Māgha, Monday, the Svati-nakshatra, the fifth day of the bright fortnight,—the minister (*maṇtri*) of Akālavarsha-pṛithivī-vallabha—having obtained (it) by grant from Avinīta-mahādhirāja—presented the charming (village) named Badaneguppe, (situated) within the Egenādu Seventy of the Pūnādu Six Thousand, to the Śrivijaya Jina temple of Taṭavana-nagara, together with twelve *kaṇḍuga* in each of the six dependent hamlets, the *ambali-maṇṇu*, the *tala-vitti* in Taṭavanapura, twelve *kaṇḍuga* in Pogarigele and twelve *kaṇḍuga* according to the accepted royal measure in Pirikere.

Boundaries of the village of Badaneguppe: east, Kenjige-moṇḍi, Gajasele, *sattikoṇḍa* at the tri-junction of Karivalli, Koṭṭagara and Badaneguppe, and so coming to the Kāgaṇi pond on the south-east; again south, the milk hedge, the *balkaṇi* tree; again facing west, the row of medical plants, then the pond at the tri-junction of Badaneguppe, Koṭṭagara and Muṇṭagi, Vaṇḍigāla, thence to the *kathaka* tree at the south-west; again west, the *peld-uldil* tree, the

*Numbers in the brackets indicate the numbers of the previous edition.

banyan tree called Śāntaja, thence the bed of the stream; facing north, the row of medical plants, the pond of the rose-apple, thence to the sacred tamarind tree at the north-west; again the neggila clump at the tri-junction of Badañeguppe, Muñtagi, Koleyanūr, and Dhāsanūr, Neđuveļunge and again the village of Gajasele, thence the hill which protects the north descending which kembare (redrock); again facing east, the row of medical plants, then the kađapalitigāla banyan tree; again north-east, the pond at the tri-junction of Badañeguppe, Dāsanūr and Polma, the tamarind tree at the paddy fields by the sluice, and so to the level red mound which joins the eastern boundary.

Witnesses there to:—All the officers of the Gaṅga royal court: Perbbakkavāna, Sēndrika of Marugare, Nirggunda of Ganjenād, Nandyāla of Mañiyugure Simbāla and other chiefs.

Country witnesses:—Tagadūr Kuļugōvar, Gaṇiganūr Tagadar, Algođa Tēnandakar, Ummatūr Bellur and Alageyar, Badañeguppe Jbamsanda-Bellur and Perggiviyar.

Whoso takes away land presented by himself or by another is born a worm in ordure for sixty thousand years. The earth has been enjoyed by many kings and Saka kings; whose-soever at any time is the land, his at that time is the fruit. The property of the gods is a dreadful poison; call not poison, poison; poison kills a single person, but a gift to the gods (if seized) destroys sons and grandsons. Merit is a common bridge for kings, this do ye support from age to age, O kings,—thus does Rāmabhadra beseech the kings who come after him.

Viśvakarma's writing.

2 (5)

Mercara, Mercara Taluk

On a stone which was originally in the Central school and now exhibited
in the District Museum

Be it well. Fortune.

In the Śaka year 921, the year Śārvvari, the fullmoon day of the month Phāguṇa, Uttarā-Bhādrapada, Sunday,—Gaṇagūr Biha-gāmuṇḍā's son Hañchama-setti, having fought at Koṇindor and having dug the trench and establishing a hamlet, and by the power of his arm having acquired Bokanahalli in Muñčūr-nād, Gorahalli of Hakādivāḍi and Kūḍalūr of.....nād;—first bathing in the Kāvēri, and worshipping Rāmēśvara.....granted one khaṇḍuga of land as dharma.

Whoso destroys this dharma (incurs the guilt of destroying) tawny cows.

3 (25)

Mercara, Mercara Taluk

On a stone originally fixed to the wall of the District office and now exhibited
in the District Museum

Vi

MAHARAJA VEER RAJENDER WADEER¹

Be it well. In the year 1743 of the victorious Śālivāhana era, the year Ishu, on the 11th of the bright fortnight of Pālguṇa, Sunday, the 1798/128th Kali day, on this auspicious day,—When, a tree of paradise from the milk ocean the Lunar race, born in the Bhāradvāja-gōtra, of the

¹ In English capital letters.

Āśvalāyāna-sūtra and Rik-sākhā, fully conversant with the Viraśaiva creed, seated on the beautiful throne resplendent with clustres of jewels in the immaculate Kshiranagara, situated in the illustrious Koḍagu-samsṭhāna, eclipsing by the glory of his valour the brightness of the sun, an Ākbaṇḍala (Indra) of unbroken (*akhaṇḍa*) wealth, celebrated with a fame which pervaded all the points of the compass, in possessing all distinguished royal virtues a Yudhiṣṭhīra,—the Mahārāja Lingarājēndra-vādeyar's grandson, Lingarājēndra-vādeyar's son, Śrī-Vira rājēndra-vādeyar, with justice, mercy and rectitude was ruling the empire of the world, at all times devoted to meditation on Mahādēva ;—after sometime, the elephants in his country having increased beyond bounds, were causing destruction to the fruits and crops raised by men for their sustenance, troubling way farers, and doing damage to the houses,—so, when the subjects respectfully petitioned that they were unable to bear these calamities, considering in his mind that it is the duty of a king to put down the evil and uphold the good, he prayed to Gauridhava (Śiva) to give him power to remove these troubles, and having gained the help of Sāmba-Sankara's (Śiva's) supreme favour, from that date to the year Tāraṇa, the 12th of the dark fortnight of Chaitra, Monday,—2 years, 1 month and 25 days,—to the 1798913th Kali day,—during those days, going by means of his decorated chariot attacked like a lion, the herds of rutting elephants ranging in the midst of the forests and made good the pronunciation of *gaja* (elephant) in the popular form of *aja* (goat).

The number of elephants which by the valour and power of his arm he in various ways brought to an end, and of those which by his orders trained soldiers captured alive with chains is as follows :—In the year Chitrabhānu, on the 10th of the dark fortnight of Āshāḍha, in Nanjarāyapaṭṭana taluk, elephants killed 6, captured 9; on the 7th of the dark fortnight of Śrāvaṇa, in the same taluk, elephants killed 42, captured 22; on the 5th of the bright fortnight of Adhika Āśvayuja, in the same taluk and Uluguli-Mūḍigēri-nāḍ, elephants killed 47, captured 15; on the 11th of the same bright fortnight, in Nanjarāyapaṭṭana taluk, Horūr-Nūrokkal-nāḍ and Uluguli-Mūḍigēri-nāḍ, elephants killed 34, captured 6; on the 11th of the bright fortnight of Nija Āśvayuja, in Nanjarāyapaṭṭana taluk, elephants killed 20, captured 6; in the year Svabhānu, on the 5th of the bright fortnight of Nija Chaitra, in Koḍagu-Śrīraṅgapāṭṭana, elephants killed 4, captured 18; on the 3rd of the bright fortnight of Vaiśākha, in Beṭṭiyatta-nāḍ and Channanakōṭe, elephants killed 21, captured 41; in the year Tāraṇa, on the 12th of the dark fortnight of Chaitra, in Kiggatū-nāḍ, elephants killed 10, captured 40; on thirty other days, elephants killed 49, captured 24 ;—altogether, in thirty-eight days, elephants killed by his own hand 233, captured alive by hand by trained soldiers according to order 181 ;—total of both 414.

In this manner the desires of all being accomplished, astonishment was expressed as follows :—When in the forests the herds of elephants towering like mountains came along trumpeting, like the storm-clouds attacking the sun, he, with seven-tongued weapons (fire arms) like thunderbolts, slew them in a moment, while men captured alive stout and lofty rutting-elephants as if they were mice—this was indeed a marvel.

4

Mercara, Mercara Taluk

On the pedestal of the first Jina image brought from Anjanagiri and
kept in the District Museum

Be it well. Śrī Māghaṇḍi-bhāṭṭāraka of Tātangi belonging to Mūla-saṅgha, Dēsiya-gaṇa, Pustaka-gachchha and Koṇḍakundānvaya, consecrated (the image of) Śāntinātha-dēvaru.

Mercara, Mercara Taluk

On the prabhāvāļi of the same image in the District Museum

On the 1st of the bright fortnight of Kārtika in the year Manmatha (The meaning of the rest is not clear).

Mercara, Mercara Taluk

On the pedestal of the second Jina image brought from Anjanagiri and kept
in the District Museum

The god Śāntinātha caused to be made by the *nakharas* of the city of Tārangi the beloved
disciples of Hariśchandra-dēvaru of Heragu (himself) possessor of all the auspicious good
qualities, belonging to the Mūla-saṅgha, Dēsiya-gaṇa, Pustaka-gachchha and Konḍakundānvaya-
Great good fortune. śrī, śrī.

Mercara, Mercara Taluk

On the pedestal of the third Jina image brought from Anjanagiri and kept
in the Ditsrict Museum

Be it well. The god caused to be made and granted by Hariyāṇṇa-heggade, the head of
the cavalry, disciple of the illustrious Nayakīrtti-siddhānta-chakravartti. Great good fortune.
śrī, śrī.

Mercara, Mercara Taluk

On the brass plate embedded to the wall of the Court hall in the fort

Lim

MAHARAJA LINGA RAJENDER WADEER¹

Urdu inscription :

The sun of the sky of chivalry, the moon of the station of generosity, the adorer of the
throne of the world, the pride of the crown of the world. Lingarājendra-vādiyar, son of Linga-
rājendra-vādiyar, himself son of Appājirājendra-vādiyar, may his progress last for ever.
Mahārāja of the land of Ceorg, laid the foundation of the great palace, on the twenty ninth of
the auspicious Ramzan 1227 embellished with perfect elegance and brightness, carried it to
completion on the first day of the honoured Shawwal 1229 Hijri of the prophet which period
extends over a period of two years and one month and three days; and after the auspicious
ascension of the respected Mahārāja, O my Lord! how much can he be thanked! he made such
a high hill disappear and constructed the palace of enjoyment in its place, and whoever would

¹ In English capital letters

be engaged in and devoted to your remembrance for him is victory in both the worlds. Being convinced, of this in his benevolent mind he inscribed and notified for the information of all people.

Kannada inscription:

Be it well. In the year 1735 of the victorious Śālivāhana era the year Āngirasa, on the first of the bright fortnight of Bhādrapada, Sunday; the auspicious Kali day being 1794663, the construction of new palace was started. From that day to Sunday, the third of the bright fortnight of Āśvayuja, in the year Bhāva or 2 years, 1 month and 2 days,—on that auspicious 1795433rd Kali day,—like a Kaustubha in the ocean the lunar race, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-sākhā, of the Vīraśaiva religion and seated on the victorious throne in the auspicious Koḍagu kingdom, the mahārāja Appājirājēndra's grandson, Lingarājēndra-vādeyar's son śrī Lingarājēndra-vādeyar after constructing the palace very wonderfully and completely entered it and was surprised thus: by the grace of Mahādēva the lofty mountain was completely destroyed and in its place a bright palace was constructed. Who ever meditates on that Sāmbāśiva, to him is victory both on the earth and in the heaven. Therefore having decided within the mind that it is impossible to describe the greatness and splendour of that lord and in order to bring this to the notice of all, the inscription was written. Fortune.

9

Mercara, Mercara Taluk

On the brass plate embedded into the wall above the front doorway
of the Ōṅkārēśvara temple

Be it well. In the year 1739 of the victorious increasing Śālivāhana era, the year Iṣvara, on the 2nd of the dark fortnight of Jēshṭha, Sunday, the 1796392nd Kali day,—on this auspicious day—like a *pārijāta* to the milk ocean the Chandra-vamśa, born in the Bhāradvaja-gōtra, of the Āśvalāyana-sūtra and Rik-sākha, fully conversant with the Vīraśaiva creed, seated on the illustrious jewelled and beautiful throne in the ancient Kshira-nagara in the auspicious Koḍagu-samsthāna, eclipsing by of the glory of his unequalled valour the brightness of the sun, an Ākhanḍala (Indra) of unbroken (*akhanḍa*) wealth, of a fame which illuminated all the points of the compass, a Yudhiṣṭhīra in upholding all manner of royal virtues,—the mahārāja-Appājirājēndra's grandson, Lingarājēndra-vādeyar's son, śrī-Lingarājēndra-vādeyar, reflecting that by the performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object, resolving in his mind, that it was his duty to set up a Śiva-linga which act would ensure the acquisition of the highest merit,—On that day, in an auspicious moment, having commenced the erection of a beautiful new Ōṅkārēśvara temple, a lotus ornament to the earth, which with its skilfully designed maṇṭapas, etc., might be called a royal lotus,—from that time to the year Vikrama, the 12th of the bright fortnight of Chaitra, Sunday, or 2 years 9 months and 25 days,—on that auspicious 1797421st Kali day,—having completed all the preparations for this great wonder, he caused to be set up the fortune-bestowing Śiva-linga named Īṅkārēśvara, and satisfied his desires;—that is to say, through the power bestowed by the great mercy of the holy Chandraśekhara, the said divine purpose fulfilling every wish of the mind, the setting up of the Śiva-linga was accomplished unhindered.

Whoso with devotion praise the holy Mahēśvara, to them at all times whatever merit may be obtained will itself become perpetual: which, that it may be known to all people, has this sāsana been written. Be it prosperous.

10

Mercara, Mercara Taluk

On a silver plate in the Oṅkārēśvara temple

(The plate belongs to) Vōmkārēśvara temple.

11

Mercara, Mercara Taluk

On a bell in the Oṅkārēśvara temple

During the month of January in [18]85 A.D., Linganna, son of Kenchegauḍa of Mysore offered (the bell) to Mahāgaṇapati.

12 (17)

Mercara, Mercara Taluk

Copper plate record of the Oṅkārēśvara temple

Be it well. In the year 1739 of the victorious increasing Śālivāhana era, the year Iṣvara, on the 2nd of the dark fortnight of Jēshīha, Sunday, the 1796392nd Kali day,—on this auspicious day,—like a pārijāta to the milk ocean the Chandra-vamśa, born in the Bhāradvāja-gōtra, of the Āśvalāyana-sūtra and Rik-sākha, fully conversant with the Virashaiva creed, seated on the illustrious jewelled and beautiful throne in the ancient Kshīra-nagara in the auspicious Koḍagu-samsthāna, eclipsing by the glory of his unequalled valour the brightness of the sun, an Ākhanḍala (Indra) of unbroken (*akhanda*) wealth, of a fame which illuminated all the points of the compass, a Yudhishṭhīra in upholding all manner of royal virtues—the mahārāja-Appājirājēndra's grandson, Lingarājēndra-vādeyar's son, śri-Lingarājēndra-vādeyar, reflecting that by the performance in this world of good deeds must be obtained the perfection of fruit in both this world and the next, and that with that object resolving in his mind that it was his duty to set up a Śiva-linga which act would ensure the acquisition of the highest merit,—on that day, in an auspicious moment, having commenced the erection of a beautiful new Oṅkārēśvara temple, a lotus ornament to the earth, which with its skilfully designed maṇṭapas, etc., might be called a royal lotus,—from that time to the year Viṣkrama, the 12th of the bright fortnight of Chaitra, Sunday, or 2 years 9 months and 25 days,—on that auspicious 1797421st Kali day,—having completed all the preparations for this great wonder, he caused to be set up the fortune-bestowing Śiva-linga named Oṅkārēśvara, and satisfied his desires:—that is to say, through the power bestowed by the great mercy of the holy Chandra-sēkhara, the said divine purpose fulfilling every wish of the mind, the setting up of the Śiva-linga was accomplished unhindered.

Whoso with devotion praise the holy Mahēśvara, to them at all times whatever merit may be obtained will itself become perpetual; which, that it may be known to all people, has this sāsana been written. Be it prosperous.

Yearly, for the gods Ōṅkārēśvara, Kumārēśvara, and śri-Nandiśvara, to be continued in perpetuity as long as sun and moon endure, for the daily service, for the offering of food, for the perpetual lamp, for the general service, for the five lunar observances, and for the salaried servants, are granted 1221 one thousand two hundred and twenty-one Kanṭhirāyi varaha; which money, with remission on grain, cloths and other articles, to be granted every year from the palace-divān's office treasury for the support of religion, being appointed to be spent on the services,—it is directed that at the three times divine worship be carried on according to the *sāstras* without intermission, that a daily inquiry be held, and that the accounts and papers of this temple be examined annually.

Such is the decree for the allowance. By order. The Kali year 4922, the year Vikrama, the 22nd of the true Jēshṭha, Monday.

(signed) śri-Lingarājēndra-vaḍeyar

13

Mercara, Mercara Taluk

On a stone embedded to the western side of the first samādhi
within the enclosure of the Rājās' tombs

Mahārāja Virarājēndra-vaḍeyar's¹ servant Biddāndara Bopu of Bāvali village in Kadiyat-tu-nādu joined service at the palace on 5th of dark fortnight of the month Māgha in the year Kilaka and from that day onwards till the year Prabhava, for 19 years, he served the king in hunting elephants, in hunting tigers, in hunting wild beasts, in the war against Tipu Sultan, and such other palace duties according to the orders, day and night without caring for his own life courageously with full of valour considering mainly his duty to the master. That sirkārekār Bopu passed away after the Kali year 4909, in the year Prabhava, on the 7th day of bright fortnight of Mārgaśira, Sunday at 32½ ghalige. The applause of the king about the valour, service and devotion of that sirkārekār who served faithfully with the body, mind and soul, was written on stone and, for the knowledge of all, was erected in front of his tomb. Veer Rajindir.²

14

Mercara, Mercara Taluk

On the stone embedded to the western side of the second samādhi
within the enclosure of the Rājās' tombs*

Biddanda Somayya, syrkārekār under Chikkavirarājēndra wodeyar, Ex Rajah of Coorg, son of Biddanḍa Bōpaṇa, syrkārekār under Doḍdavirarājēndra wodeyar, Rajah of Coorg born in the year Roudri, A.D. 1800 died at 6 A.M. on Saturday 16th August 1879. Tomb erected within the precincts of the Rajahs tombs, with the permission of the Chief Commissioner of Coorg.

Erected by his dear son B. S. Ponnappa

1 Here is the seal of Virarajendra-vaḍeyar.

2 Signature of the king is in English.

* English version as it is in the inscription.

15

Mercara, Mercara Taluk

On the plaster wall of the Guru-gaddige in the enclosure of Rājās' tombs
Subayya, the *vodeyar* residing at Bāḍaga village in Kārattū Mūrnāḍ (built the structure).

16

Mercara, Mercara Taluk

On three Linga-mudre stones set up at the corners within the enclosure of
Rājās' tombs

Kali expired 4909.

17

Mercara, Mercara Taluk

On a brass plate fixed to the doorway of the Kannikā Paramēśvari temple
śri Vāsavāmba's grace.

On Sunday, 5th of the dark fortnight of Jēshṭha in the year named Bhāva corresponding to
the Śālivāhana-śaka year 1796, the work of (the construction of) the Kannikāparamēśvari temple
has been completed.

The doorways to the entrances are donated from the income of the shop apportioned to
Nāgayya-setti—on 4th June 1878 A.D.

18

Mercara, Mercara Taluk

On the brass covering of the doors of the Kannikā Paramēśvari temple
śri Vāsavāmba's grace.

Service from the shop apportioned to Nāgayya-setti. On Thursday, 5th of the bright fortnight
of Śrāvāṇi in the year named Pramāthi (corresponding to) Thursday 24th July 1879 A.D.

19 (10)

Anjanagiri, Mercara Taluk

On a stone set up in the navaranga of the Jain basadi

Obeisance to śri Śāntinātha. Be it free from obstruction. Be it fortunate.

May it prevail, the auspicious supreme profound Syād-vāda, a fruit-bearing token, the
doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. Of the śri-Mūla-saṅgha, Dēśi-gaṇa, Pustaka-gāchha, Kuṇḍakurdāṇvaya, and
Inguļeśvara circle, a bee intoxicated from the lotus feet of Gummāṭa-Jinēśvara, the lord of the
auspicious Beluguja-pura, promoter of the religious merit of the time, (was) Dharmāchārya,
whose titles were as follows:—nourishing the groups of lotuses the learned, he at the same time

drove away the darkness from the minds of evil-speakers proud as the tortoise that bears up the earth, upholding the character of a Digambara shining ornament, he ever protected the ruddy goose the Bhavyas (or Jains), - thus was the sun Pañḍita-dēva ever distinguished with the rays his gentle speech.

Be it well The auspicious Āchārya of the circle of the royal *rājagurus*, the great lord of powerful orators, a Brahmā of royal speakers, emperor of all the learned, preserver of the life of Ballāja,-Rāya—distinguished with these and many other titles, was śrimach-Chārukīrtti-pañḍita-dēva; the disciple of whose disciple was śrimad-Abhinava-Chārukīrtti-Pañḍita-dēva; whose beloved disciple, his elder brother's disciple, śrimach-Chārukīrtti-Pañḍita-dēva's fellow-student, śrimach-Chārukīrtti-dēva, in the Śaka year 1466 expired, the year Krōdhi being current, on the 15th of the bright fortnight of Kārtika, caused to be written a stone inscription as follows:—

His guru śrimad-Abhinava-Chārukīrtti-Pañḍita-dēva,—when, for the promotion of religious merit in the Kali age, Sānti-tīrthēśvara and Anantanātha-svāmi themselves came and manifested themselves from the Suvarṇāvatī river in the Śaka year 1453, the year Vikṛiti, in Chaitra,—having paid a visit to the *basadi* of Sāntinātha-svāmi who dwells on the summit of Anjanagiri, and made on the crest of the hill a *basadi* of wood—in the year Khara, in the month Chaitra, he caused it to be consecrated by the hand of his own younger brother Śantōpādhayāya of Koṇasānagara, and left instructions for the erection of a stone *basadi*.

After that, in the following year Krōdhi, the 15th of the bright fortnight of Kārtika, the stone work done to the foundation and the *hāladhāres* were as follows:—to all the *halaru* of Bematti, Būtanhalī and Maganakeṭe belonging to Nanjarāyapattāna, paid for stone work *ga* 200 *honnu*; to Ādi-Śrī-Avvagal of Hanasōgē for having the stone work of the inner shrine done by Bhujabali-Śrī-Avvagal of Ammana-Hosahaṭli, paid *ga* 30 *honnu*; to his guru śrimach-Chārukīrtti-Pañḍita-dēva for two sets of three *hāladhāre*, and for food offering for ore time at the central door paid *ga* 50; and for the distribution of food *ga*

In the year Śubhakṛitu, the 15th of the bright fortnight of Phālguṇa, all the *halaru*, the Kannadiga *halaru* and Nānādēśi *halaru* of Bidire and Sītālāmalige for (the god) Sāntiśvara of Anjanagiri made a *dharma* and had it written in their *dharma* *śāsana*, saying the 81 *pāṇa* due for the footpath that we have built, we will give for distribution of food. Whoso fail in this *dharma* are guilty of murdering cows and Brāhmans.

In the Śaka year 1465, the year Śubhakṛitu, the 13th of the bright fortnight of Chaitra, Wednesday, the Viśhabha-lagna, three groups of families were established for the worship. For a *dānaśāle* the price of the Hallivayalu paddy field, 70 *ga*, and the sum given to the *kōlāyaru* for work at the new paddy field, 50 *ga*, both together an outlay of 120 *ga*, was received from śrimach Chārukīrtti-pañḍita-dēva's disciples Ādi-Śrī-Avvagal of Hanasōgē and Bhujabali-Śrī-Avvagal, 24 *ga*; Anantamati-Avvagal of Basavapataṇa paid through Nēmi-Śrī-Avvagal 24 *ga*; Muddisetṭi's Vijayi paid through Śrī-Avvagal 10 *ga*; through Maluganahalī Ādyakka was paid 12 *ga*; from Hāruva-setṭi and Vijeyāṇa-setṭi, 30 *ga*; from Kaṇṇanūr Dēvaramma-setṭi, 12 *ga*;

Whoso takes away land presented by himself or by another is born a worm in ordure for sixty thousand years. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one attains *svarga* while by protecting a gift one goes to a region from which there is no fall. Protecting another's gift is twice as meritorious as making a gift oneself. By seizing another's gift one's own gift is rendered fruitless.

That the *dharma* here made may endure as long as sun and moon has it been engraved in a *śāsana*. Great good fortune. śrī, śrī.

20 (8)

Pälür, Mercara Taluk

On a stone in the Mahalingēśvara temple

Be it well. Fortune.—Doing obeisance to Viṇāyaka the all-learned *guru*, and to the goddess Sarasvatī,—so far as I am able an auspicious *sāsana* will I make.

Be it well. Fortune.—The disciple of Avidyāmītiyu-bhaṭṭāraka, of the auspicious Purushōttama-parshad, Bōdhārūpa-Bhagavar, had this stone *sāsana* made for (the god) Mahādēva of Pälayūr. That whoso among the Śrīvaishṇavas of the Eighteen countries, the *Vaṭanchiyar* (merchants) of the Eighteen countries, the arm-bearing Thousands of the Eighteen countries, or the Brahmanas of the Eighteen nāḍus, seeing it, will dutifully maintain it, is this stone *sāsana* set up.

Whoso does not pay as laid down by the *amachchān* after examination of the temple and the requirements of the worship, incurs the penalty of the man who murders his own father, or takes to wife his own mother, or murders the king of the very nāḍu in which he was born, or cuts off the nose of him who having bound on the right side seizes on the left, or marries a woman within the prohibited degrees of relationship.

The *Vaṭanchiyar* of the Eighteen countries and others . . . will have the daily expenses and other provisions noted in the treasury accounts of the temple read out once a year, and see that each item mentioned therein which has been omitted to be carried out is properly conducted as directed.

21 (9)

Bhāgamāṇḍala, Mercara Taluk

On a stone at the Bhagandēśvara temple

Be it well. Fortune.—Doing obeisance to the *guru* by devotion,—Bṛihaspati being in conjunction with Kanyā, in the great month named Vṛiśchika, on the day following Bṛihaspati's (that is on Friday),—a universal *sāsana*, a *sāsana* for the *guru*, who is a form of joy, will I, Bōdhārūpa, make even at the holy Bhagandēśrama also.

When Mēlpunḍi-Kunniyarasa was ruling the nāḍu,—Bōdhārūpa-Bhagavar-arasu of the illustrious Purushōttama-parshad, with others, had a copper plate engraved. Whoever stops for a day the daily expenses laid down in the plate, whether male or female, including Kunniyarasa (himself), violates the order of the king ruling this nāḍu. The penalty for such violation for one day is 12 *kāṇam* and twice the offerings for the god; and when continued for a whole week, 12 *kaṭāñju* of gold of 7 touches to the king.

There will be 17 perpetual lamps. The quantity of rice to be supplied by the *poduvāl* for daily offerings, etc., is 26 *nāli*. For the high oblation there will be 2 *nāli*, and for flowers 4 *nāli*. In addition daily 32 garlands of flowers and 6 lamps in the month of Vṛiśchika will also be supplied.

Whoso does not pay as laid down by the *amachchān* after examination of the temple and the requirements of the worship, shall be looked upon as a traitor conspiring to murder the king of the very nāḍu in which he was born, and incurs the penalty of the man who cuts off the nose of him who having bound on the right side seizes on the left, and of one who takes to wife a woman within the prohibited degrees of relationship. Should the king be indifferent towards a man who does not pay the above fine, even after seeing and hearing him, the people of his nāḍu will curse him

The people have to perform five items of service, of which the Mahâbhârata is one. If even a single item of the expenses is stopped, the penalty shall be $2\frac{1}{2}$ kâñam for every day.

May the arm-bearing Thousands of the Eighteen countries and the *Valanchiyar* protect the Vaganđala temple. May the ascetics and the king (?) prosper.

Whatever is omitted here may be found in the treasury register and the copper plate.
Pakanđala-âyâri's writing.

22

Bhâgamandala, Mercara Taluk

On the brass pedestal of the Vishnu image in the Bhagañdêśvara temple

Mahâraja Virarâjendra-vadeyer. Coorg State. Vi (signature of the king in the centre). The Kali 4898 expired, the year Naña, on Sunday, the 1st of the bright fortnight of Mâgha at 5 *ghalige* (was this) consecrated.

23

Bhâgamandala, Mercara Taluk

On the base of the metallic lamp post in Bhagañdêśvara temple

- (i) In the year 1881 A.D. Beliyappa, son of Mañavañṭi Timmayya of the village Nelji, got prepared (the lamp stand).
- (ii) Chinnappa of Eriñjöli in Vêñât along with Parambattu Râman-pañikkar of Chemboñti prepared the lamp stand according to the instruction of Beliyappa of Mañôñti.

24

Bhâgamandala, Mercara Taluk

On the silver pîtha kept in the treasury of the Bhagañdêśvara temple

Out of the cash received through the *kâñike* paid by the people who attended the *jâtra* of the goddess śrî Mûlakâvâri and the *harike* paid by the people of Coorg state,—

In the Kali year 4940, the year Vikâri, on Sunday, the 9th of the dark fortnight of Kârtika, when Śatabhisha-nakshatra was prevailing, corresponding to the 15th of November, 1839, when captain Le Hardi Saheb was the Superintendent of Coorg state, Divân Ponnapuyi Bopu and Minâkshayya together got prepared, at a cost of Rs. 1242, one silver *pîha*, one *prabhâle*, three golden umbrellas, two *sûryapânas* and two *patâkas* and offered in order to perpetuate the rites to the *kundike* of the goddess śrî Mûlakâvâri.

25

Talakâvâri, Mercara Taluk

On a bell in the Agastêśvara temple

In memory of Muddamma wife of Maneya Pañda Monnappa.

Pāḍi, Mercara Taluk

On the silver elephant in the Iggitappa temple

Be it well. 4912th (year) of the victorious increasing Kali (era) having expired, the year Pramōdūta being current, on the 12th of the bright fortnight of Chaitra, Monday,—Lingarājēndravadeyar, the illustrious mahārāja of Koḍagu kingdom, while hunting at Balyāṭare forest, having killed 34 large elephants and captured and brought 8 cubs, in order to perpetuate *dharma* granted to the god Subbarāya of the Pāḍi temple this silver elephant.

Pāḍi, Mercara Taluk

On the brass plate fixed to the door of the Iggitappa temple

Appāraṇḍa Bōpu having renovated this temple of god Subbarāya in the Kali year 4936, the year Jaya, got the gold *kalaśa* set up.

Kaṭṭepura, Somavarapet Taluk

Copper plate record

Be it prosperous.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation pillar of the city of the three worlds.

I praise the right tusk of the sportive Boar,—may it protect us,—on which the Earth, uplifted by it, was like a spot.

Be it well. In the year 1615 of the victorious increasing Śālivāhana era, the year named Śrimukha, the 12th of the bright fortnight of Pushya, Kṛiṣṇappa-nāyaka, the son of Venkaṭādri-nāyaka and grandson of Kṛiṣṇappa-nāyaka of Bēlūr, of the Kāśyapa-gōṭra and Āpastamba-sūtra, caused to be written and given to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmaṇya-dēva, of the Vaśishtha-gōṭra, Āśvalāyana-sūtra, and Rik-sākha, a deed of gift of a village as follows:—Within the Bēlūr country, which formerly the *rājādhirājā-rājā-paramēśvara-śri-vira-pratāpa* śri-vira-Kṛiṣṇa-Rāya-Dēva-mahārāya bestowed on our great-great-grandfather, a Gōvinda to the ocean, perfumed with camphor, in war a Bhīma, boon lord of Maṇināgapura, obtainer of a powerful kingdom, Yara-Kṛiṣṇappa-nāyakaraiya in the Nirugunda-stala of Tungi-nāḍ in Arakalgōd, the village of Kaṭṭepura—situated east of Konigana-hallī, west of the land to the south of the Hēmāvatī river, and north of Niluvāgilu,—together with Hirumana-hallī,—to the east of Ippugalale

We, Kṛiṣṇappa-nāyaka, the son of Venkaṭādri-nāyaka and grandson of Kṛiṣṇappa-nāyaka, of the Kāśyapa-gōṭra and Āpastamba-sūtra, to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmaṇya-dēva, of the Vaśishtha-gōṭra, Āśvalāyana-sūtra, and Rik-sākha having given the village of Kaṭṭepura, together with Hirumana-hallī, in the said tithi, at the auspicious time of the Makara-sankramāna, with presentation of a coin and pouring of water, that, acquiring the eight rights of full possession belonging to this village, namely, present profit, future profit,

hidden treasure, underground stores, springs, minerals, actualities and possibilities, you, your offspring and descendants, as long as sun and moon endure, with power of gift, exchange or sale, may continue to enjoy them in comfort, Kṛiṣṇappa-nāyaka, the son of Venkaṭādri-nāyaka and grandson of Kṛiṣṇappa-nāyaka, of the Kāśyapa-gotrā and Āpastamba-sūtra, to Yōgapaiya, the son of Puṭṭarasaiya and grandson of Subrahmanyā-dēva, of the Vaśiṣṭha-gotrā, Āśvalāyana-sūtra and Rik-śākha, have caused this deed to be written and given.

The just witnesses to this :—Sun and moon, wind and fire, sky, earth and water, heart and mind, day and night morning and evening—these know the deeds of a righteous man.

Of giving or protecting a gift, than giving, protecting a gift is better; by giving, *svarga* is obtained; by protecting a gift, the eternal state. Than giving oneself, to protect another's gift is twice as meritorious; by taking away another's gift one's own gift becomes fruitless. Land given by oneself is a daughter, that given by one's father is a sister, that given by another is a mother; therefore land given must not be abandoned. An only sister to all kings in the world, neither to be enjoyed nor taken in marriage, is land given to a Brāhmaṇa.

(signed) śrī-Kṛiṣṇa

29 (12)

Mādāpura, Somavarapet Taluk

Inscription on the wall above the front doorway of the Matha

LINGARAJENDRA-VADEYAR

Vi

Sivalingappa, *charamūrti* of Koḍali, caused the repairs to be made in the year Śārvari, the 13th of the bright fortnight of Kārtika.

The śrimad-rājādhirāja rāja-paramāśvara prahuṭa-pratāpa apratima-vira-narapati, seated on the jewelled throne of the Kodagu saṃsthāna, ruling the empire of the world, of the Bhāradvāja-gotrā, Āśvalāyana-sūtra and Riksha-bhānukādhyāya, of the Viraśaiva religion; Appājēndra-vaḍeyar's son, Lingarājēndra-vaḍeyar—

Adored be Śambhu, beauteous with the *chāmara*-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

Be it well—the 4881st year of the victorious increasing Kali (era) having expired, the year Vikāri being current, on the 10th of the dark fortnight of Māgha, Wednesday, at 27½ *ghalige* of the daylight—submitted to the will of Śiva (*i.e.*, died).

At this time of his becoming subject to Śiva, the moon to the ocean the womb of that Mahārāja (*i.e.*, his son), Virarājēndra-vaḍeyar, being in his presence, performed the funeral rites,—and, according to his orders, had his tomb made in Mahādēvapura, had a temple built and the god Basavēśvara consecrated above the tomb, and had a maṭha of the Murige sect erected. And, to provide for the worship at all times of the *gayas* and of this god, assigned this Mahādēvapura land, in the year Nāja, on the 1st of the bright fortnight of Chaitra, Friday, setting up *Linga-nudre* stones, to the villages of Chikka-Harade, Jambūru, Bēlūru, and Basavanahalli,—and caused a deed of the gift to be written and given.

The repairs were begun in the year Śārvari, on the 13th day of the bright fortnight of Kārtika, and completed in the year Śubhakṛitū, on the 10th of the bright fortnight of Vaiśākha, Thursday.

30 (23)

Mādāpura, Somavarapet Taluk

Inscription on the wall above the inner doorway of the Basavēśvara temple
in the enclosure of the maṭha

Sōmaśekhara-Śiva-yōgiśvara, (spiritually) born from the lotus hands of Śāntavīra-svāmi,
charamūrti of the holy Murigā-svāmi, in the Kali year 4943 expired, the year Śobhanakṛitu, on
the 2nd of the bright fortnight of Kārtika, Monday, under the constellation Rōhiṇi, before
7 O'clock in the morning, erected the *kalaśa* over this throne.

31

Mādāpura, Somavarapet Taluk

On the brass-plate flag fixed on the top of the finial on the Basavēśvara temple
in the enclosure of the maṭha

The śrimad-rājādhirāja rāja paramēśvara prahuḍa-pratāpa apratima-vīra-narapati, seated on
the jewelled throne of the Koḍagu samsthāna, ruling the empire of the world, of the Bhāradvāja-gōtra, Āśvalāyana-sūtra and Riksha-bhānukādhyāya, of the Vīraśaiva religion; Appājēndra-
vaḍeyar's son, Lingarājēndra-vaḍeyar—

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head,
the original foundation-pillar of the city of the three worlds.

Be it well—the 4881st [year] of the victorious increasing Kali (era) having expired, the year
Vikāri being current, on the 10th of the dark fortnight of Māgha, Wednesday at 27½ *ghalige* of
the daylight subjected to Śiva (i.e., died).

At this time of his becoming subject to Śiva, the moon to the ocean the womb of this
Mahārāja (i.e., his son), Virarājēndra-vaḍeyar, being in his presence, performed the funeral
rites.

(Here the seal with 'Vi' and Kali expired 4881 at the centre and the names of Lingarājēndra-
vaḍeyar and of Coorg kingdom around in kannada, and the repetition of the same in Urdu script
on the outer circle, intervenes.)

According to orders had the tomb made in Mahādēvapura, a temple built and the god
Basavēśvara consecrated above the tomb, and had a maṭha of the Murige sect erected. And to
provide for the worship at all times of the *gaṇas* and of this god assigned the land at this
Mahādēvapura and the villages of Chikka-Harade, Jambūru, Belūru and Basavanahalli setting up
the Linga-mudre stones and caused a deed of the gift to be written and given on the 1st of the
bright fortnight of Chaitra, Friday, in the year Naḷa.

32 (14)

Mādāpura, Somavarapet Taluk

Copper plate record of the maṭha

At the feet of Śāntavīra-svāmi, *charamūrti* of the Koḍali Mahanta-svāmi, the *charamūrti*
of Mahā-Murigā-svāmi—

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head,
the original foundation-pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śālivāhana era, the year Nāja being current, on the 1st day of the bright fortnight of Chaitra, Friday,—when, dedicated by the lotus hands of the *svāmi* of the Siddāpura-maṭha, who was the follower of the doctrine of those enthroned in the upper cave at Śivaganga, and of the Viraśaiva religion; śrīmad rājādhīrāja rāja-paramēśvara, prahuda-pratīpa, apratima-vira-narapati, seated on the jewelled throne of the Koḍagu samsthāna, was ruling the empire of the world;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabhāṇukādhyāya,—Appājēndra-vaḍeyar's grandson, like the moon in raising the ocean the womb of Lingarājēndra-vaḍeyar,—Virarājēndra-vaḍeyar, as an offering for Śiva, granted a deed of gift as follows:—

When the *svāmi* visited this Mahādēvapura-maṭha, performing obeisance to him and holding his feet, in order to obtain merit as long as sun and moon endure, he wrote and made over land free of tax as follows:— as an offering for Śiva, to the maṭha 700 *bhaṭṭis* of paddy, the produce of this land having a *bijavari* of 17 *bhaṭṭis*; and to the maṭha for extra expenses, the ground rent of the villages marked out by the erection of stones with the stamp of the *linga* and presented, as follows:—from Chikka-Harade and Jambūru villages, whose *bijavari* of 43 *bhaṭṭis* has a ground rent of 39 *varaha* deducting the former grants for *pura-varga*, *dēva-mānya*, and *bhūta-uttāra*, altogether 6½ *varaha* for *bijavari* of 6½ *bhaṭṭis*, the ground rent of the remaining free land, 36½ *varaha* for *bijavari* of 36½ *bhaṭṭis* from Bēlūru, belonging to Thenkanāḍ-mande in Yaḍava-nāḍ with Guḍugūru in Basavanahalli, the two villages having a ground rent of 50 *varaha* for *bijavari* of 50 *bhaṭṭis*, deducting the former grants for *pura-varga*, *dēva-mānya*, *bhūta-uttāra* and *nāyi-mānu* altogether a ground rent of 17½ *varaha* for 17½ *bhaṭṭis*, the ground rent of the remaining free land, 32½ *varahas* for a *bijavari* of 32½ *bhaṭṭis*. Total, from the 4 villages, after deducting the farmer grants, ground rent of free land coming to the maṭha—69 *varaha*, and the produce of 700 *bhaṭṭis* of paddy.

Having presented this in this *tithi*, with the erection of stones stamped with the *linga*, in the presence of the people of the four villages,—with the desire that father and all other ancestors may attain to the eternal Śivaloka, these are given, within the four boundaries of these villages marked out by the erection of stones stamped with the *linga*, the eight rights of full possession, namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities, etcetera; and the whole of that land, as offering to Śiva, in order that performing the worship of the *gāṇas*, at the time of Śivapūja may be recited the hymn of blessing (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty, faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me Śankara, from age to age,—

has been written and given this grant of land.

Witnesses thereto:—Sun and moon, wind and fire, sky, earth and water, heart (or conscience), Yama, day and night, and the two twilights; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious; by taking away another's gift one's own gift becomes fruitless.

Approval to the gift of land in my own hand.

(signed) Śrī-Vi.

33 (19)

Iggodlu, Somavarapet Taluk

On a stone in the village

..... the 1st of the dark fortnight—the devotional copper-tablet that Vira-vādeyar set up at the Aigala-maṭha of the [Hälēri] land in (memory of) the courage of Hälēri Mamadai-arasa's son.

34 (18)

Kibbetta, Somavarapet Taluk

On a stone in the village

In the year Khara, on the 1st of the dark fortnight of Kārttika,—to Channaiya's *guru* Rājaiya's younger brother's son Channa-Mallikārjuna,—for the incense, lights and worship to the god, —Vi(rarājēndra)-vādeyar, having made obeisance presented as described.

Set up at sunrise.

35 (26)

Cherala-Sirimangala, Somavarapet Taluk

On a stone lying in Minakolli forest near the village

In the year 1466 of the auspicious Śālivāhana era, the year Krōdhi, on the 1st of the bright fortnight of Chaitra,—śriman mahāmaṇḍalēśvara Changālva-Śrikanṭharasu granted to Linganqñ-odēru-dēva the land belonging to Bagutanakōṭe, free of all imposts. Whoso destroys this free grant will be in a dreadful hell.

36 (27)

Herur, Somavarapet Taluk

Vīragal lying in paisāri land

(Very much effaced)

... Be it well. illustrious Munivarāditya had Herūr built Kō of Herūr Ālapa of Herūr did this, Changālva had this decorated Munivarāditya (sending for Malala ?) having taken the *paṭṭaṇasvāmi*'s

37 (28)

Andagove Kallur, Somavarapet Taluk

Vīragal

(The greater part is effaced)

Be it well. In Śaka 866, the year Krōḍhi, cutting off his head, died. His family gave whoso takes away gets the (sin of) Brahmāti of killing cows [on the banks of] the Ganges. Būchaga's mother got parōkshavinaya done for her son. Bāvaṇayya wrote it.

38 (71)

Sirangala, Somavarapet Taluk

On a stone in the field of Basavaṇṇa temple

Be it well. *Vira[gal]* (of) Siriyama-tandi—Mācha-gāvudha of Sirivangala. Mācha-gonḍa's son Kāva-gonḍa set up the stone. Mariyōja engraved. Fortune.

39 (67)

Hulakod, Somavarapet Taluk

On a stone at the Kannēśvara temple

In the year Vikāri, on the 5th of the bright fortnight of Phālguna, Saturday,—When Trinamēra Dēvaṇṇa had been below the Ghāṭs Hulukd Chikkāṇṇaya Bemmagauḍa's *bīragal*. Kalina-bōja engraved it. Śrisagauḍa (?), Demmaya and Chikkāṇṇaya. Be it auspicious.

40 (68)

Heggadahalli, Somavarapet Taluk

On a stone near the Basavēśvara temple

Śrī. Be it well. In the 1652nd year of the victorious increasing Śālivāhana era, the year Sādhāraṇa, on the 2nd of the dark fortnight of Māgha, Friday—in the presence of Manjunāthaśvāmi of Kuḍuma, for the services of the god, Vīrapoḍer of Hälēri granted, free of all imposts Heggadahalji and Sirangāla, and had (boundary) stones set up to the 29 hamlets belonging to the two places, and gave them.

41 (69)

Heggadahalli, Somavarapet Taluk

On a second stone near the Basavēśvara temple

The symbol of Manjunāthaśvāmi of Kuḍuma—śrī.

42 (70)

Heggadahalli, Somavarapet Taluk

On the back of a vīragal near the Basavēśvara temple

Be it well. When the refuge of all worlds, the favourite of earth and fortune, *the mahārājādhi-*

rāja, paramēśvara, parama-bhaṭṭāraka, sun in the sky the Yādava-kula, crest-jewel of perfection, Rāja of the Malerājas, champion among the Malapas, gaṇḍa-bhērunda, fierce in battle, unassisted brave, single-handed hero, Śanivārasidhī, Giridurgamalla, (destroyer of) Magara-rāya śri Vira-Hoysaṇa

43 (62)

Harangi, Somavarapet Taluk

On a stone in the bamboo forest of the Chikkamāṭha

Be it well. With all titles, illustrious Shaṇmēḍō-kōkam, the Kaliyuga Brahma, ascended (to heaven).

44 (63)

Takeri, Somavarapet Taluk

On a stone in a paddy field

In the year Sarvadhāri, on the 5th of the dark fortnight of Chaitra, Sunday,—Gauļi-Nanjarappayaṇṇa, granted this *gauļike* to Lingēgauḍa of Hānagal.

45

Adinadur, Somavarapet Taluk

On a boulder in front of the colony of the Kurubas

The illustrious Ninga-vōḍeyar of Gavuḍihāļi granted to Baira-nāyaka of Sutikōṭe this village with the deed engraved. Tirumala-nāyaka's son Baira-nāyaka.

46

Morikal, Somavarapet Taluk

On a stone in the land belonging to the Iśvara temple

The *nāḍagavudas* agreed and granted (the land) to the god Mallikārjuna.

47

Morikal, Somavarapet Taluk

On a vīragal near the Iśvara temple

(very much effaced)

. having built the tank at Nērilugalani *kāṇḍuka* of one hundred *khaṇḍugas* of paddy twentyfive *khaṇḍugas* six *khaṇḍugas* of Nikkala

..... to the tank at Nīrilugajani Marani Ningapa's younger sister Bichabe (having built) the tank set up the stone.

48 (49)

Hosahalli, Somavarapet Taluk

On a stone near the Pañiyāladakaṭṭe

Be it well. In the Śaka year 993, the year Sādhāraṇa, on newmoon day of the month Chaitra,—the illustrious Rājēndra-Prithuvi-Koṅgālva granted fifty *khaṇḍugas* of land in the rice fields east and west under the Gaurati tank of Suligōḍu for the sake of worship of the god Vira-siddhēśvara of Hoshavallī, and made them over with pouring of water. Also Rājavallabha-seṭṭi gave 40 *gadyāṇas* for the tank, and āḍalava *gadyāṇa* 1½. Whoso fails in this has slaughtered tawny cows. Whoso seizes land given by himself or by another, is born a worm in ordure for sixty thousand years.

49 (50)

Hosahalli, Somavarapet Taluk

On a stone in the field near Timmayyanakere

Be it well. In the Śaka year 993, the year Sādhāraṇa, on newmoon day of the month Chaitra,—when the illustrious Rājēndra-Prithuvi-Koṅgālva was ruling the kingdom:—for the great god Vira-siddhēśvara of Hoshavallī he gave money and bought land in Posavallī Nira-gāvunḍa's field, and gave ten *khaṇḍugas* āḍavalam. Whoso fails in this has slaughtered tawny cows.

50 (54)

Gonimarur, Somavarapet Taluk

On a vīragal lying by the road side

(The first part is gone)

..... wet land below the tank
..... Below Dēvige (Dēvi tank) wet land six *gāṇmu* and *ko.* 1½. At the place Māvinamakki *ko.* 10. Thus in total wetland 4, dryland to the north of the lane (which is) to the east of the town 2½ when the anger faded trampling the head and killing enough,—the tribute for Gopāladeva's army, house-tax, *solage*, forced labour,—free from all these, of his own will, did he give. In token of approval, Mallidēva Hariharadēva's signature : śrī Chennasadāśiva.

51 (55)

Gonimarur, Somavarapet Taluk

On a second stone lying by the road side

(The first part is gone)

when dēvarasa was ruling the kingdom of the world:—Chikkeya-nāyaka having fallen in the fight at the boundary of Gaṭṭabādi in Yaḍavu-

nāḍ,—for Chikkeya-nāyaka's children, that Mallidēvarasa and Hariharadēvarasa, with all the of Tenka-nāḍ

52 (52)

Ganagur, Somavarapet Taluk

On a stone near the village entrance

In the year on the 10th of the bright fortnight of Vaiśākha, Tuesday,—an act of grace granted for the southern Gundarāḍ Seventy: If there is no male issue it will go to a female and to female children. Whoso causes failure to this dharma commits sin and falls into *naraka* (hell). He is guilty of slaughtering cows on the banks of the Ganges and of the murder of a Brāhmaṇ.

The great minister Paḍiyara Bānammarāja's son Heggade-Nākaṇa wrote it. Great good fortune vajjaragāla Bayalnāḍ Bammōja made the *sāsana*

53 (53)

Ganagur, Somavarapet Taluk

On a second stone near the village entrance

When was ruling the kingdom: dañdanāyaka, with others, of whom he was the chief, remitted the dues and the gifts of the ku-nāḍ Seventy for Vodeyappa and Honnappaya and the money tribute all incomes in the year Manmatha, on the of Jyēshṭha, Friday, with the incomes and gifts were granted as a favour by Virachōla-Koṅgālavadēva.

54

Ganagur, Somavarapet Taluk

On a third stone near the village entrance

..... granted. This will accrue to Vāmajiya (incurs) the *Brahmāti* of killing Brahman and cow on the banks of the Ganges; of killing the cow. Gangōja's son-in-law Bammōja wrote.

55

Ganagur, Somavarapet Taluk

On a piece of stone lying by the side of the road

(Highly fragmentary)

..... ra dēvaru champion over Nārēsva, the servant of his lord (got) the *parōkshavineya* son the illustrious Tribhuvanamalla dēvaru

Ganagur, Somavarapet Taluk

On a vīragal in a garden in front of Harijan quarters

(Much of the inscription is effaced)

..... Raṇivoliga's younger brother Lalluga gavunda Sitālō
..... Lalluga got his head cut off and died.

Ganagur, Somavarapet Taluk

On a stone in the old village site

..... Be it well. In the year 1519 of the victorious Śālivāhana era, the year Hēvilambi, on the 5th of the bright fortnight of Āśvayuja, Tuesday,—of the gōtra, Āśvalāyana-sūtra and Rukṣākha, Śrīkaṇṭha-Rājaya's son Rudragaṇa of Nanjarāya-paṭṭaṇa made to a grant of land at Gaṇagūr, in order that his father and mother and forefathers might attain Kailāsa. Whoso destroys the village granted (is guilty of) his father and mother, and of Nanjarāya-paṭṭaṇa śrī.

Kalakandur, Somavarapet Taluk

On the pedestal of Brahmadēva in the Jaina basadi

In the year Raudri, on the fifth of the bright fortnight of Jyēṣṭha, Sunday, Handra paid a visit śrī Māṇika-dēva. Great good fortune. śrī. śrī.

Kalakandur, Somavarapet Taluk

On a gong in the Jaina basadi

(The gong) offered by Chandaṇa to Chan[dranātha]

Chaudlu, Somavarapet Taluk

On a stone on the road near the Suggi temple

Be it well. When śrīman mahā-maṇḍalēśvara Nārāyaṇa, Harihara-dēva was ruling:—in the year Hēvilambi, on the fifth of the first half of the month Māgha, the nakshatra being Āśvini, Thursday,—the regulation formerly made by

Harihara for property accruing to a female in Kundūr was as follows :—It will belong to a female, to female children and to children of female slaves. In Chavuḍa . . . māne Mārajanaka of Molate pārisa In Kundūraṭhāvā māne Māchikāriya Nagaha, Māchajīya, Nakāṇa, Kāmaṇa of Aigaṇale, Ājaṇa of Paṭṭigunda Benacha, Mādāṇa of Hegadehalī, Maligauḍa of Abiyūr. Thus, to these *gauḍas* and *nakharas* of this *nāḍu* was given this regulation by *sāsana* for as long as sun and moon endure. Sēnabōva Jinayya wrote it. Mālōja engraved the stone

61

Chaudlu, Somavarapet Taluk

On a stone standing by the side of the road leading to Alakaṭṭe

On Thursday 1st May 1884 A.D. the charity of a choultry built 1. The well built by Mariyama.

62 (57)

Yedur, Somavarapet Taluk

On a stone in the Suggi temple

Be it well. In the 1017th Śaka year, the year Yuva, the second of the bright fortnight of the month Śrāvaṇa, Sunday,—the illustrious *mahāmanḍalēśvara*, chief lord of Tripuṇa sun to the lotus the Balīndra-kula, *Chaturmukha-gaṇḍa*, a cage of adamant to refugees, a lion to the elephant his enemies, a Bhīma of the powerful, a Rāma in war, a pleasure-garden of the Malepas, praised by the eulogists, plunderer of foreign territory, his father's warrior, his head at the feet of Śiva, an ocean of truth, a saw to the heart of his enemies, a *rakkasa* in war with kings,—with these and many other titles,—Duddharasa, born to Hīṭeyarasa and Junjaladēvi, being of great might and valour possessed of fresh youth, the beloved of Vijaya-Lakshmī, protecting Male, terrifying and driving away his enemies, attacking the fort, an incarnation of prowess, the *Kaliyugāntaka* protecting and ruling Saṁhatha-nāḍ, Pākūrvāḍi and other places,—having fifteen horses, fifty male servants, two hundred and fifty strong men, forty-five retainers of good family, and a retinue of many subjects, guards, relatives, landed proprietors, and his lawful wife Chikaladēvi under his command, having built the Rāja tank, having erected having set up a *chatra* for Brāhmaṇas, having caused the wetlands to be made at the stream and brightening many acts of *dharma*, when he gained the *Sivalōka* (died) his brother Jūjarasa, out of friendship performed *parōkshavinaya* (obsequies). Molate Duddhamalla, minister for peace and war, had this *vīra-sāsana*, written by Bammadēva, son of sēnabōva Rājimayya. Whoso sells the wetland that Duddharasa caused to be made has slain cows and Brāhmaṇas in Bāṇarāsi. Great good fortune. Śrī, śrī.

63 (13)

Abbimatha, Somavarapet Taluk

Copper plate

At the feet of Murigisvāmi; at the feet of Niranjanadēva of the Abbimāṭha, the *charamūrti* of Śāntavīrasvāmi, the *charamūrti* of Mallikārjuna-mahanta-svāmi of Pākōḍu.

Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head the original foundation pillar of the city of the three worlds.

Be it well. In the year 1718 of the victorious increasing Śālivāhana era, the year Naļa being current, on the first day of the bright fortnight of Chaitra, Friday,—When, dedicated by the lotus hands of the svāmi of the Śidhapura-maṭha who was the follower of the doctrine of those enthroned in the upper cave at Śivaganga and of the Vīraśaiva religion; śīmad-rājādhi-rāja, rāja-paramēśvara, prahuḍa-pratāpa, apratima-vīra-narapati, seated on the jewelled throne of the Kodagu samsthāna, was ruling the empire of the world;—of the Bhāradvāja-gōtra, Āśvalāyana-sūtra, and Rukshabhanukādhayā, Appājēndra-vādeyar's grandson, Lingarājēndra-vādeyar's son, Virarājēndra-vādeyar wrote and presented a renewed deed of gift as follows:—

Whereas the two villages which formerly, in the year 1650 of the Śālivāhana era, the year Kīlaka, on the 2nd day of the bright fortnight of Kārtika, Wednesday, our grand father's elder brother Doddā-Virappa-vādeyar granted,—in addition to the two villages Hosallī and Jigatallī which had formerly come to the Abbimāṭha of Yaḍava-nāḍ,—when Doddā Virūpākshasvāmi paid a visit to Maṭikēri, holding his feet and making petition, in order to obtain merit as long as sun and moon endure, newly presented to the Abbimāṭha the Bāchallī village, having a ground rent of 16 varaha; and these three villages, Hosallī, Jigatallī and Bāchallī, have been made over to the Abbimāṭha, with the erection of (boundary) stones stamped with the *linga*, in the presence of the people of the four (boundary) villages.

And within the four boundaries of these three villages, Hosallī, Jigatallī and Bāchallī, which belong to the Abbimāṭha, the eight rights of full possession namely, hidden treasure, underground stores, springs, timber, minerals, present profit, future profit, actualities and possibilities etcetera,—the whole of that land, as an offering to Śiva, in order to perform the worship of the *gāyās* and continue the work of merit as long as sun and moon endure, at the time of Śivapūja blessings may be continually invoked with the hymn of benediction (saying)—

Recollection of former births, dominion of the world, the glory of good fortune, surpassing beauty, faith in thee, knowledge, long life, (objects of) desire,—(of these) be thou giver to me, Śankara, from age to age—

has been written and given this renewed gift of land.

Witnesses thereto:—Sun and moon, wind and fire, sky, earth and water, heart (or conscience) and Yama, day and night and the two twilights; these know the deeds of a righteous man.

Than making a gift oneself, to protect another's gift is twice as meritorious; by taking away another's gift one's own gift becomes fruitless.

The said grant of land was according to order written on Friday by the private secretary Śambhaiya. śri Vi¹.

64 (74)

Haradur, Somavarapet Taluk

On a stone known as *gālikallu* near the village

Be it well. Śri-Egeyapa's having died, obtained a *kaluḍ*. Whoso destroys this incurs the guilt of destroying cows and Bañārasi. One *bālu* free from taxes.

Great good fortune. śri.

¹ Signature of the king.

65 (46)

Malambi, Somavarapet Taluk**On a stone in the old village site**

Be it well. The sun in the sky the Chōla-kula which was like the stem of the tree of paradise the Solar race, having the daughter of Kavēra (that is, the river Kāvēri) expert in removing the sins of all the people as companion,—the great Chōla king Rājakēsarivarmpma-permmāṇḍigal,—to Manija, who in the battle of Panasōge had arrayed and fought, saying ‘I will not return till (they) are completely put down’—saying that those who opposed him died, sent word to Pañchavan-mārāya to bind a *paṭṭa* on him and to give him a nāḍ. He (Pañchavan-mārāya) bound on him a *paṭṭa* (inscribed with the title) as *kshatriya-sikhamanī-Kongālva* and granted Mālavvi.

To this, gāvunḍa-Rāchamma’s family are witnesses,—Āditya-gāvunḍa of Kaṇṇavangala, Nanniya-mēru of ... gaṇani ... cha-gāvunḍa of Kēlāne Egyanga-gāvunḍa of Nallūr It should not be told that ... Ilūrnāḍ is outside the purview of the grant (*kalnāḍu*).

66 (47)

Malambi, Somavarapet Taluk**On a second stone near the old village site**

In the year Dhātu on the 5th of the bright fortnight of Āsviṣja—the illustrious Venkaṭādri-nāyaka’s (son) Krishṇappa-nāyaka granted to Rāchēgauḍa of Mālaṇbi the land-rent of 12 ga.

Twelve *varaha* have we given.

67 (48)

Menasa, Somavarapet Taluk**On a stone lying in the trench of the fort ruins**

Be it well. When śrī Kongālva was ruling the kingdom—Komārayan Sundara, when the cows of were carried off, attacked those who drove them away feudatory Gōkipayan of the tired soldiers

(Images of Sundaran and Komaran, with the names attached)

68 (37)

Mullur, Somavarapet Taluk**On the northern wall of the Pārśvanātha basadi**

Be it well. śrī-Rājādhiraṇa-Kongālva’s mother Pōchabbarasi, lay disciple of Guṇasēna-paṇḍita-dēva of the Draviṇa-gaṇa, Nandi-sangha and Arungal-ānvaya, had this *basadi* made.

Great good fortune.

69 (38)

Mullur, Somavarapet Taluk

On the basement of the Pārśvanātha basadi

Be it well. śri Rājēndra-Chōla-Kongālva's son [Rājādhīrāja]-Kongālva gave, with pouring of water as a dwelling place to his *guru* Guṇasēna-paṇḍita-dēva, of the Tivula-gaṇa, Arungal-ānvaya and Nandi-sangha. Great good fortune. śri, śri.

70

Mullur, Somavarapet Taluk

On a stone kept in the navaranga of the Pārśvanātha basadi.
(top portion is broken and lost)

. This is Rugmīni-mahādēvi's consecration.

71 (34)

Mullur, Somavarapet Taluk

On a stone by the side of Pārśvanātha basadi

Be it well. Of the hundreds of years elapsed since the time of the Śaka king, the 986th, the year Krōḍhi being current, on the 9th of the dark Fortnight of Chaitra in that year, Tuesday, under the Pūrvvā-Bhādrapada-nakshatra, at the rise of Mīna :—

Be it well. Having gone across the deep ocean of nectar, the āgama which issued from the lotus mouth of the holy Arhad-paramośvara, parama-bhāṭṭāraka, whose lotus feet are illumined by the rose of gems set in the crowns of all the gods and demon lords,—illustrious Guṇasēna-paṇḍita-dēva gained the abode of Mōksha-Lakṣmi.

His *guru*, skilled in unfolding the essence of the *siddhānta*, Pushpasēna-vratindra; his eminent sangha, the Nandi-sangha; lord of the Dravīla-gaṇa of the great Arungal-āmnāya; proficient in the supreme ārhantya and the other three jewels, all the great science of grammar, āgama and others, and the six established systems of logic:—the vratipati Guṇasēna-āryya, praised of āryyas.

72 (35)

Mullur, Somavarapet Taluk

On a second stone by the side of the same Pārśvanātha basadi

Written by Dharmaseṭṭi.¹ Be it well. In the 980th Śaka year, the year Viļambi, at the time of the Uttarāyaṇa-sankrānti,—śri Rājēndra-Kongālva, for the *basadi*, which was built by his father, granted in Hāruvanahalli, Arakanahalli, Kāṅgoṇḍahalli, Hangalavāni 10 *khaṇḍuga*; Hunise

¹ The writer's name usually comes at the end, but has been engraved on the top, perhaps for want of space at the bottom.

dāgu 10 khaṇḍuga (Tamarind trees yielding 10 khaṇḍuga fruits ?); in Gaṇapatigōdu khaṇḍuga 3, Asagavoṭe khaṇḍuga 4. Niḍutadagōdu 3 khaṇḍuga; Kesakuni (red soil garden ?) and the land inside a tank 3 khaṇḍuga; land at Hennellūru 10 khaṇḍuga with the oil from one oil mill.

Śrī Rājādhīrāja-Kongālva's mother, Pōchabbarasi made over (the grant) to her guru Guṇasēna-paṇḍita-dēva, of the Dravīla-gaṇa Nandi-sangha and Arungal-ānvaya and gave with pouring of water.

Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

73 (36)

Mullur, Somavarapet Taluk

On a third stone by the side of the same Pārśvanātha basadi

(Nearly all defaced.)

A memorial to some female who died,—perhaps Prīthvi-Kongālva's queen.

74

Mullur, Somavarapet Taluk

On a stone set up in front of the Chandranātha basadi

Be it well. In the Śaka year 980, the year Vilambi

75 (39)

Mullur, Somavarapet Taluk

On another stone in front of the Chandranātha basadi

Be it well. Fortune. In the 1313th Śaka year, the year Pra[mō]dūta, on the 3rd of the bright fortnight of Vaiśākha, Sunday,—of the śrī Mūla-sangha, Dēsi-gaṇa, Pustaka-gachchha and Kondakundānvaya, the Āryya Śubhēndu's off-spring Vijayakīrttidēva's beloved disciple Bāhubalidēva having obtained this temple, restored it.

Śrī Rājā[dhīrāja]-Kongālva, and Rugmiṇidēvi had, in the temple built through Vijaya-dēva, in order that merit might be to his mother Pōchabbarasi set up and granted for it the village of Nulabihallī in Aṇīlavāḍi-nāḍu, Daļaśinahallī and Hāruvahallī in Mullūr. The boundaries:—in the east, flowing streamlet, in the south in the north, the stone set up in the moat, in the west, the hill, in the north the boundaries of Kāregōḍahallī :—in the east, the boundary-stone of Nelliyoḥole, in the south of the hill, in the north, the tank-bund, in the north-east, the boundary-stone. Galgalavōṇi in Muṭṭūr lands 1 khaṇḍuga, . . . under the tank 2 khaṇḍuga, in Āga 10 koṭaga, Kanagodala . . . 10 koṭaga, gāla 1 khaṇḍuga, in Koḍagoḍalu 2 koṭaga, achchagade 10 koṭaga, Lōkagadde 10 koṭaga . . . 15, Sampagegadde 1 khaṇḍuga, Bōlagadde 1 khaṇḍuga, 9 koṭaga, Āladakāḍi 1 khaṇḍuga, 10 koṭaga; Asaravakki 1 khaṇḍuga 10 koṭaga, Vesikuni 1 khaṇḍuga: in Niḍitadagōdu 3 khaṇḍuga, in Myanasa 1 khaṇḍuga

10 *kola* ; in Honnadēviya Saranagōdu 1 *khaṇḍuga*, the land at Hennanūr 2 *khaṇḍuga* with oil from one oil mill, to continue as long as moon and sun

(And) the joy of all people, reading the record of the dedication, with the view of continuing it, the king Vira-Harihara, who had been in many fights,—the guardian of those who come into the king's shelter, a cage of adamant to refugees, servant of the bearer of the conch, discus and mace, Gonkāraḍḍi-nāyaka,—whom Guṇḍappa-dāṇḍayaka had noticed (for his bravery)—gave Muṇḍu-nāḍ of his own favour,—(And) Siddhagauḍa having assembled the subjects, and giving to Anṇadēvi's Kumāranahalli the name of Bhimāpura, set up stones at the four boundaries, and presented it, with pouring of water. And giving to Kāragoḍ the name Auṇāngapura, presented it, with pouring of water, to Pārśvanāṭha. For *dānaśāle* and *gōmāle* in [ki] ratyaduga, 3 *khaṇḍuga* of land in Jayamālapuri. 3 *khaṇḍuga* in Gaṇapatigōdu, 1 *khaṇḍuga* in Hunisedālu (were granted).

Arjuna wrote theś āsana.

Whoso destroys this *dharma* incurs the guilt of killing cow, child, woman and teacher, and of eating the pig.

76 (40)

Mullur, Somavarapet Taluk

On a stone near Chandranātha basadi

Be it well. Fortune. In the 1138th Śaka year, the year Dhātu, the 15th of the bright fortnight of Jēshṭa, Tuesday,—Immaḍi-A ya-Rāya's army chaplain (*Rāyakatākāchāryya*) Vidyādhara-Būchiḍēvarasa expired

77

Mullur, Somavarapet Taluk

On the pedestal of the Sāntinātha image in the garbhagṛīha of the
Sāntīśvara basadi

Mallishēṇadēva, the disciple of Śripāla-traividya-dēva of the Aruṅgalānvaya which shines in the Nandi-sangha in the illustrious Dravīla-sangha, and who has crossed the ocean the entire *śāstras*, got the *basadi* at Mullur re-consecrated.

78 (41)

Mullur, Somavarapet Taluk

On a stone with footprints in front of the Sāntīśvara basadi

The holy footprints of Guṇasēna-paṇḍita's *guru* Pushpasēna-siddhāntadēva.

79 (42)

Mullur, Somavarapet Taluk

On a stone near Sāntīśvara basadi

Be it well. The Nāga well which Guṇasēna-paṇḍitadēva caused to be dug. The *dharma* of the *nakaras*.

80 (45)

Mullur, Somavarapet Taluk

On a *vīragal* in the threshing-floor

Om. Obeisance. Be it well. In the reign of—with all titles, the *māṇḍalīka-Nārāyaṇa* the champion who put to flight Maleya, a cage of adamant to refugees,—śrī Hariharadēva-*Chōḍa* dēva,—in the year Durmukhi, on the 5th of the bright fortnight of Chaitra, Monday,—when Beluḥu-nād, Goddumbāḍi, Mulivārāditya-nād Mallikārjuna, Niṣita, Menasa and others the whole nād, uniting, marched to the Mullūr fort and besieging it, were scaling the fort.—Boppagauḍi's (son) Malleya, protecting the Mullūr fort, hewing down the barrier and slaying, fell in crooked entrance. On his falling, the three hundred men of the villages, headed by Māśāvi, having assembled gave as a *vīrasēse* for him 3 paddy-fields in the Mākōvē land of the Mullūr paddy-fields, and 5 paddy-fields in Hidijegal; these eight paddy-fields along with the Hosa Mānikege were sold for 9 *ga* to Boppagauḍi's (sons) Mālaiya and Madaiya by Māśāvi and the *āru* (who had) assembled, free of all imposts. These boundaries should be honoured as correct.

This stone was made by Kōngolali Bāchāchāri's son Bairōja. Sēnabōva Sātaiya of Kopanā-tīrtha wrote the letters of this *śāsana*. Great good fortune śrī, śrī.

81 (43)

Mullur, Somavarapet Taluk

On a viragal on the tank-bund

Fortune. In the 999th Śaka year, the year Pingāla when śrī Rājendra-
Chōla-Koṅgālva was ruling the kingdom,—his crowned queen Padmaladēvi having died,
. from strong emotion, he and his wife

82 (44)

Mullur, Somavarapet Taluk

On another *vīragal* in the same place

Uttama-Chōla-setti with a sword cutting off his head, died.

83

Mullur, Somavarapet Taluk

In front of a pair of footprints on a boulder near the village

(Very much effaced).

Be it well. Of the illustrious Arungal-ānvaya sēna-pandita

84 (32)

Niduta, Somavarapet Taluk

On a stone in the Bīrēdēvara-vana

(Very much effaced all down the middle of the stone).

Be it well. Fortune. In the year 1201 of the Śaka, the year Bahudhānya, of the dark fortnight of Vaiśākha, god Mallikārjuna of Malapanahalji gaḍināḍu, Aṇaleṇā Muļļuṇādu Ekoṭi of that Mallikārjunadēva. Lakanṇa, Jakarāmaya grant of lands made by Hiriyā-Viraṇṇa and Chika-Viraṇṇa. In Banasamudra 10 *kolaga*, wet land below Dēvarakere tank flower garden 10 *kolaga*, in Banigana-halji below the tank built by Tirumale-gauda *kolaga*, in 2 *salage*, behind the god's land for oil 2 *salage* 1 *kolaga*, to the south of Āhatre 1 *kolaga*, wet land of the western streamlet 1 *salage*, to Hariyanṇa of Koṛakāḍahu 1 *salage*, to Viraṇṇa of Koṛakāḍahu wet land of maṇṇadēva 1 *salage* of Mākalakere 6 *salage* of Hidijiyakere in front of the village 100, behind the village 600, Thus dry lands 700, wet lands 22 *salage* Malligauda granted for *anvitapāṭi* in equal shares to Hariyanṇa and Viraṇṇa

Whoso destroys this *dharma* incurs the sin of killing tawny cows on the banks of the Ganges.

Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

85 (6)

Niduta, Somavarapet Taluk

On a vīragal in the village

Be it well. In the victorious increasing Śaka year 1177, the year Rākshasa, (the month) Vaiśākha, the 11th day of the bright fortnight; in the time (of the auspicious reign) of śrimat-pratāpa-chakravarti Hoysaṇa bhujabala śri-Vira-Narasimha-rāya Sōmaiya, the son of Biragavuḍa of Kahigōḍu, shouting,—Bumbiya-nāyaka, himself, taking with him his servants Bimaiya Sōmaṇa, fighting, he fell. In order that Sōmaiya may attain to the world of gods, Mārigavuḍa who was born with him, and Māyiga, the son of that Sōmegavuḍa, prepared and raised this *biragal*. Great prosperity. Fortune.

86 (7)

Niduta, Somavarapet Taluk

On another vīragal in the village

Be it well. In the victorious increasing Śaka year 1208, the year Pārthiva, (the month) Vaiśākha, the 12th day of the bright fortnight; in the time of the increasing reign of śrimat-pratāpa-chakravarti Hoysaṇa bhujabala śri-Vira-Nārasimhadēvarasa:— Māratamma of Kahigōḍu, joining fight with his boasting bitter enemies, fell in the fight.

In order that Māratamma may attain to the world of gods, his younger brother Maleya-nāyaka, and Māratamma's sons Sōmaṇa this *vīragal*.

Great prosperity. Fortune.

87 (33)

Nandigunda, Somavarapet Taluk

On a stone near the village

Be it well. When śrīman mahāmanḍalēśvara Virachōla-Koṅgālavadēva was ruling the kingdom of the world :—Tāyi-Padumaladēvi, Sōmaladēvi, Tōlūr Duddarasa, Balleya-danḍanāyaka, and Haḍiyera Kirikāṇa,—all these being present, in the year Manmatha, the month Kumbha, Sunday, the 10th, he granted in the Muļļu-nāḍ Seventy, for the brothers and their successors to raise and receive customs dues as follows :—good ox, free; headman's fee—for each hamlet in Ganahūr, 5 *hāṇa*; tribute money—for each hamlet in Ganahūr, 5 *hāṇa*; *aratere*, and pandal money, free; except the Ganga *siddhāya*, tax on income and gifts, forced labour, and demand, free for Haḍuvagēri.

Whoso speaks of failing in the grant made by Vira-Chōla-Koṅgālavadēva gets the *brahmāti* of slaughtering cows and Brāhmaṇas on the banks of the Ganges.

In the Seventy, 5 *guḷa* of paddy for each house will be given to Gangēja and Būchaṇa.

88 (51)

Doddamalate, Somavarapet Taluk

On the sluice of Honnammanakere

In the illustrious year Pārthiva, on the 10th of the bright fortnight of Phālguṇa, Thursday,—Annadāni-arasa had this sluice built. The builders were Venkaṭaiya and Malaiya. Bommarasaiya's writing. This was made in the time of Basalingadēva Nannagauḍa.

89 (56)

Doddakanagala, Somavarapet Taluk

On a nishidhi stone in the field

The tomb of Prabhāchandradēva, the beloved eldest disciple of Śubhachandradēva of the śrī-Mūla-sangha, Dēsiya-gaṇa, Pustaka-gachchha, Koṅḍakundānvaya and Inguṭēśvara-baṭi. He obtained release (died) in the year Tāraṇa, on the fifth of the bright fortnight of Chaitra, Friday.

90 (60)

Harohalli, Somavarapet Taluk

On a stone in a canal of the paddy field

Teyalaya-jūbu, washing his feet, gave to Ereyā[ra]sa as an *agrahāra*. Further, Chaṭṭayyam washing the feet of Dhārakabalaḥ (?) Konganivarma, gave gold and land

91 (61)

Garagandur, Somavarapet Taluk

On a vīragal in the village

(Very much effaced)

..... Be it well. The illustrious mahāmaṇḍaśvara Tribhuvanamalla Vīra
 Changālva mahāma dityadēva

92 (64)

Kajur, Somavarapet Taluk

On a stone lying to the north of Basavanaguḍi

Illustrious Biļugauḍa and Añabagauḍa gave this village to the four, Bayiru Kaniguyi Rāma, Nāgajyaya, and Kempaṇa.

93 (65)

Siraha, Somavarapet Taluk

On a stone in front of the Rāmeśvara temple

Śrī. In the year Jaya, on fullmoon day in the bright fortnight of Phālguna, Thursday,—when Hoysaṇa bhujabaṇa śri-Vīra-Ballālaḍēvarāṣṭra was ruling the kingdom of the world :—Kasapagauḍa of Siriyūr who obtained Biļuhu-nāḍ, granted lands to Māyanna, son of Biraya, the eight rights of full possession, such as, hidden treasure, underground stores, springs, minerals and future profit, for the sake of the god Mallikārjuna of Sirivura, together with the kāluga, by a śāsana, with pouring of water. Whoso destroys this will incur the guilt of slaughtering cows on the bank of the Ganges. Great good fortune. śrī, śrī, śrī.

(The signature of the king) *mājrevakkara kāvāru* (the guardian of those who take shelter). śrī.

94 (66)

Mudaravalli, Somavarapet Taluk

On a stone near the village entrance

May it be prosperous. The best of the illustrious paramahānsa parivrājakas, the great *yāgi* named Kaivalya, ever solely devoted to wisdom,—the Bēlūr king Kṛiṣṇa inviting (that) eminent *yati* gave the village of Mūdravalli, as an auspicious offering to lord Kṛiṣṇa. If it be asked, for what reason was it given?¹

95 (75)

Uluguli, Somavarapet Taluk

On a viragal in the coffee plantation

Be it well. The illustrious mahāmaṇḍaśvara, subduer of Chauṭu, in firm character Rāma,

¹ The record stops here.

supporter of Satyavāya, in solid adamant Rudra, guardian of refugees, the illustrious Vīra-Muni-varāditya Gökūlādēvarasa :—

In the year Raktākshi, the month Kanyā,—when the Tengu-nāḍaka seized the cows of Yajaghaṇe the brave hero (The meaning of the rest is not clear. Méjali appears to have fought and died).

96 (2)

Biliyur, Virajapet Taluk

On a stone lying in the trench.

Prosperity to the Jina-śāsana.

Of the years expired since the time of the Saka king, the eight hundred and ninth year being current,—

Be it well. Satyavākyā-Koṅguṇivarma-dharma-mahārājādhīrāja, boon lord of Kovālapura, lord of Nandagiri, in the eighteenth year of the illustrious Permāṇāḍi's anointing to the kingdom, on the auspicious fifth day of the month Phālguṇa, to Śivāṇḍi-siddhānta-bhaṭṭāra's disciple Sarvvaṇḍadīḍeva, for the Satyavākyā Jina temple of the Peññeṣaḍanga, Permāṇāḍi gave the twelve hamlets of Biliūr in Peddoṛegare, free of all imposts.

The Ninety-six Thousand, the five tributary chiefs, the Seventy of Beddoṛegare and the eight householders are witnesses to this.

The Male Thousand, the Five Hundred, the five dāmarīgas are guardians of this.

Whoso destroys this, destroys Bāraṇāsi, a thousand Brahmins and a thousand tawny cows, and is guilty of the five great sins.

Sedōjā's writing.

Biliūr will pay eighty gadyāṇa of gold and eight hundred (measures) of paddy.

97 (3)

Koturu, Virajapet Taluk

On a stone in Lakkunda forest

Be it well. Satyavākyā-Koṅguṇivarma-dharma-mahārājādhīrāja, boon lord of Kuvalā-pura, lord of Nandagiri, illustrious Permāṇāḍi :— Having tied the Permāṇāḍi-vatta on Jaḍala-Ereyanga-gāvunḍa's son, granted the estate as follows :—The fixed land-rent ten gadyāṇa of gold, and of the paddy grown (*beṭtiya bhatta*) one hundred (measures) of paddy as a decree for all time

Būvayya's letters.

Kalnāḍ for Ereyanga. Great good fortune.

98 (4)

Peggur, Virajapet Taluk

On a stone in the village.

Be it well. Of the hundreds of years expired since the time of the Śaka king, the 899th, the year Iṣvara being current :—

Be it well. Satyavākyā-Koṅguṇīvarma-dharmma-mahārājādhirāja, boon lord of Kōṭālapura, lord of Nandagiri, illustrious Rāchamalla-Parmmāṇaḍi, within that year on the *Nandisvara* fullmoon day of the bright fortnight of Phālgūṇa,

Be it well. When the valiant one adorned with a powerful right arm—the abode of his sword—vigorous in seizing the priceless pearls scattered from the frontal globes of the troops of proud elephants of all his enemies, his elder brother's warrior, a friend of the poor, illustrious Rakkasa was ruling Beddorāgare;

Prosperity to the *Jina-sāsana*. A resident of śri-Belgoḷa, illustrious Anantavīryayye, the beloved disciple of śri-Goṇasēna-panḍita-bhaṭṭāraka, (who was) the beloved disciple of śri-Bīrasēna-siddhānta-dēva, acquired Peggadūr and also Posavādaga, secured against obstruction.

Witnesses to it, the Ninety-six Thousand, the five tributary chiefs, the Beddorāgare Seventy and the eight house holders.

The four Malepas, the Five Hundred, and the five *dāmarigas* guard this.

Whoso destroys Śripurusha-mahārāja's gift destroys Bāṇarāsi, a thousand Brahmanas and a thousand tawny cows, and is guilty of the five great sins. Whoso protects this acquires great merit.

Chandanāndiyayya's writing. *Sāsana* of the Perggadūr-basadi.

99 (29)

Kunda, Virajapet Taluk

On a pillar in the Kundadāyyappa temple on the hill

... In order to repair and construct anew as a Śivālaya the ancient stone temple of Mahādēva on the Kunda hill in Beṭṭiyattu-nāḍu, where Iṣvara appeared,—the *Takkamokastaru* of this nāḍu, with all the people and also the *Takkamokastaru* of Kakkēri village in Ammati-nāḍu, having agreed, began the work of renovation of this great place, in the year 1776 of the Śālivāhana era, the Kali year 4955, the year named Ānanda, on the 18th of the month Tulā, the 15th of the bright fortnight of Kārttika, Thursday, on the expiry of the 1810060th Kali day, at an auspicious moment.

And for the restoration of this sacred place, Maneppanḍra details of people who, as an offering to Iṣvara rendered service by paying the value, Kaṇḍeya-rāvanta sāṇabhaṭṭa Brāhmaṇa-Venkāpiya, ūbhedār Kedāndēra Mudaiya and pārupatyaगār Maneppanḍra-Puchaiya assisted by granting for Kedāndēra-Mēdayya assisted by granting for the door jambs, Saṇvāṇḍra-Bōlaiyya, Maṇiṇḍe-Timmayyagauḍa and Chinnegauḍa's (son) Chanṇappa granted for the god's pāṇipīṭha, roofing slabs and stone steps. The *jāhagīḍār* of Kundāgrāma, Hayāṭkhānsābi granted for (the image of) Nandisvara in front.

In this manner the work of renovation of this Śivālaya made by all be people united was completed in the year named Paingaḷa, on the 15th of the bright fortnight of Vaiśākha, Friday at an auspicious moment by the grace of Śiva.

For those who did this service will be happiness in this world and salvation in the next.

100 (31)

Nallur, Virajapet Taluk

On a stone on the tank-bund

Prosperity to the *sāsana* of the Jinēndras, a destroyer of sin, a sun in dispersing the darkness the doctrines of evil sects.

Be it well. The cause of good in other world and of highest benefaction the illustrious feet when granted she bore in her mind and without hesitation deciding 'I will obtain mukti' taking leave of her relatives gained samādhi to the wonder of all, Jakkiyabbe. The mantraki of Chandiyabbe-gāvundi, śrāvaka of Kastūri-bhaṭṭāra, Jakkiyabbe performed sanyasana and expired. Her husband, the chief śrāvaka Edaya. Fortune.

101 (30)

Nallur, Virajapet Taluk

On a bund near Tītaramāda

(Top portion is broken and lost)

..... Koḍangāla son was ruling, Biliyasetti, falling with devotion at the feet of all the yatis, gained this glory of the gods.

Prosperity to the Jina-śāsana. The lord of Maduvanga-nād, Kiviriyayya, kept the vow for twelve (days) in the Chāngala-basadi and expired. His sons Bāki and Buki set up this.

102 (73)

Balele, Virajapet Taluk

On the wall of a temple

The stone temple of the Jōgi of the Paḍubas. The Paḍubas' royal stone. Obeisance to the Jōgi of the Paḍubas.

103 (16)

Danagallu, Virajapet Taluk

Stone inscription in the Virājapur maṭha

In the year Yuva, the 5th of the bright fortnight of Jēshṭha; the Virakta-maṭha of Chīlāja shāka-svāmi.

104 (20)

Danagallu, Virajapet Taluk

Stone inscription in the village

In the auspicious year named Khara, on the 10th of the bright fortnight of Āśvija,—to Siddalinga svāmi of the Yeḍatore-maṭha.

105 (21)

Mayamudi, Virajapet Taluk

Stone inscription in the village

The holy god Gangādhara.
Virarājēndra-vadeyar.

106 (22)

Irpi, Virajapet Taluk

Stone inscription in the village

In the Śālivāhana Śaka year 1763, the year Śārvati, the farmers of the Kiggatū Ten nādu have through their devotion renovated the temple of the god Rāmēśvara of Irpi on the Lakshmaṇa-tīrtha (river).

	ಪ್ರಕಟಣೆಯೇ		ಪ್ರಕಟಣೆಯೇ
ಅಕಾರವರ್ತ ಕ್ರಿಫ್ಯಾಮೀವಲ್ಲಭ	2	ಅಡಸ್ತುಬಿಂಬಿತ	23, 24
ಅಬಂಡ	11	ಅಯ್ದ ರುಹೆನ್ನ	49
ಅಬಂಡಲ	6, 10	ಅಲಿಂಗಾದಿ	49
ಅಂಗದೆ	49	ಅಲಿಪ	28
ಅಜಣ	40	ಅಶ್ರೀಂದು	2
ಅಂಜನಗಿರಿ	16	ಅಶ್ವಲಾಯನ ಸೂಕ್ತ	6, 9, 10, 11, 39, 42
ಅಜ್ಞಾನ	50	ಅಣ್ಣಾಯನ ಸೂಕ್ತ	23, 24, 26
ಅಜಣಗಪ್ತದ	57		
ಅಂಣಳೆ	53		ಇ
ಅಣಂಥ ಬಣ್ಣ	61	ಜಿಫ್ರೆ	64
ಅಣಿಲವಾಡಿ	49	ಜಂಗುಳೀನ್ನರದ ಬಳಿ	56
ಅಂಜಾಂಗಪ್ತರ	49		
ಅಂಜಾದೇವಿ	49		ಈ
ಅಂಶ್ರುವೀರ್ಯುಂ	61	ಉತ್ತರ ಮುಂದಿಯಿಬ್ಬಿ	53
ಅಂಶ್ರುರಾಣಿ ಅರಸು	56	ಉಮ್ಮೆತ್ತಳೆರು	2
ಅಂಶಂತಸಾಧಾನ್ಯನೀಯ	15	ಉಲುಗಲಿ ಮುಂದಾಗೇರಿಸಾಡು	6
ಅಂಶಂತಸುತ್ತಿ ಅಪ	16		
ಅಂಶ್ರುಜಿರಾಜೀಂದ್ರ	9, 10, 11	ಉರು	
ಅಂಶ್ರುಜೀಂದ್ರ	24, 26, 42	ಘುಕ್ಕಾರಾಬಿ	6, 9, 10, 11
ಅಂಶ್ರುರಂಡ ಬೋಂತ್ರ	23	ಘುಕ್ಕಾರಾಭಾಷಾಯ	23, 24
ಅಂಶ್ರುತಿಪು ವೀರನರಪತಿ	24, 25, 26		ಎ
ಅಂಶ್ರುಯಂರು	40		
ಅಂಶ್ರುಯಂರ	42	ಎದಂಪ್ಯೆ	63
ಅಂಶ್ರುಭೂಭೂರ	2	ಎದೆನಾಡು ಸತ್ಯಾರ್ಥಿ	2
ಅಂಶ್ರುನ ಡಾರುಕೊತ್ತಿ ಪಂಡಿತದೇವ	15	ಎರಿಬ್ಬಿಳ್ಳಿ	21
ಅಂಶ್ರುನಿಂದಾದು	62	ಎಣೆಯಿಪ	43
ಅಂಶ್ರುನ ಹೊಸದ್ರ್ಣಿ	16	ಎಣೆಯುರ್ಜಾ	56
ಅಂಶ್ರುನಂಕಾರ	41	ಎಣೆಯಾಂಗ	60
ಅಂಶ್ರುನದ್ರ್ಣಿ	47	ಎಣೆಯಂಗ ಗಾವ್ಯಣ್ಣ	44
ಅಂಶ್ರುದ್ರ್ಣಿಂದು	23		
ಅಂಶ್ರುರಕ್ಷಣ	41		ಇ
ಅಂಶ್ರುರಕ್ಷಣ ರಕ್ಷಣ	45, 47, 51, 53	ಇಗಡಲೆ	40
ಅಂಶ್ರುರಮುತ್ಪು ಭಂಜಾರಕ	17	ಇಗಡಮಾರ	27
ಅಂಶ್ರುತೆ	2		
ಅಂಶ್ರುವೆಂಳಿ	47		ಇ
ಅಂಶ್ರುವೆಂಳಿ	49	ಇಂಗೆಜೆ	47
ಅಂಶ್ರುವೆಂಳಿಸುರ	32		
ಅಂಶ್ರುಂದಿ	17		ಇ
ಅಂಶ್ರುಂದಾರ	2	ಒಂಕಾರೇಶ್ವರ	11, 12
		ಒಂಕಾರೇಶ್ವರ ದೇವಸ್ಥಾನ	10, 11
ಅಂಶ್ರುಂದು	16		ಕೆ
ಅಂಶ್ರುಂದು ಗಾಮುಣ್ಣ	44	ಕೆಕ್ಕೆಂಬಿ	62
ಅಂಶ್ರುಂದು ಅಪ್ಪ	16	ಕೆಟ್ಟಿಬ್ಬರ	23, 24

ಕರ್ತವ್ಯಾಂಶ	ಕರ್ತವ್ಯಾಂಶ
ಕದಬಲ್ಲಿ ಗಾಲ	2
ಕಡಿಮುತ್ತು ನಾಡು	13
ಕಡ್ಡ ವಂಗಲ	44
ಕಡ್ಡ ಯನ್ನ ಸೋತ್ರ	1
ಕಂಜನೂರು	16
ಕಧಕವ್ಯಕ್ತಿ	2
ಕದನಪ್ರಯಂದ	32
ಕದಂಬ ಕುಲ	2
ಕನಗೋಡೆ ಲು	49
ಕನಿಗುಣಿ ರಾಮು	57
ಕಂಸ್ತಿ ಕಾರಣಮೇಳ್ಳಿ ದೇವಸ್ತಾನ	14
ಕರಿಮ್ಮೀ	2
ಕಲಿನ ಹೋಜ	30
ಕಲಿಯುಗ ಬ್ರಹ್ಮ	32
ಕವೇರಕನ್ಯ ಕಾ	44
ಕಾಪ. ಗವ್ಯದ	58
ಕಾಸ್ತಿ ಭಘ್ಯಾರ	63
ಕಾಂಗಿ ಗೋಡೆಯ	54, 55
ಕಾಗಳ ತಟ್ಟಾಕ	2
ಕಾಂಡೊ[ಂ]ದಹಳ್ಳಿ	47
ಕಾಮುಕ	40
ಕಾರಗಳೆ	54
ಕಾರಪ್ತಿ ಮಳನಾರಾಡು	14
ಕಾರೀಗೋಡು	49
ಕಾವಗೆಣ್ಣ	30
ಕಾಮೀರಿ	5
ಕಾರ್ತಿಪ್ಪೆಣಿತ್ರ	23, 24
ಕಿಗ್ಗಿಪ್ಪಾಡು	6
ಕಿಗ್ಗಿಪ್ಪಿ ಪತ್ತು ನಾಡು	64
[ಕ] ರತ್ನದಂಗ	49
ಕ್ರಿಪ್ತಾರವರ್ಗ	2
ಕ್ವಿರಿಯುಹ್ಯ	63
ಕುಡಿದ್ದು	31
ಕುಣಿತ್ತಿರು	5
ಕುಂಡಕುಂಡಾನ್ಯಾಯ	15
ಕುಂದ	62
ಕುಂದರ ಬೀಟ್ಟ	62
ಕುಂದಲೂರು	40
ಕುಂಮಾರನ ಪ್ರಿ	49
ಕುಂಮಾರಸ್ತಾಮಿ	21
ಕುಂಮಾರೀಶ್ವರ	12
ಕುಂಮಾಲಿಷ್ವರವರೀಶ್ವರ	60
ಕುಂಪ್ತಿ	58
ಕುಂಪ್ತಿಪ್ಪಾಯಾಕ	44
ಕುಡಿಲೂರು	5
ಕುರ್ತಿ	9
ಕ್ರಿಪ್ತಾರವಾಯಾಕ	23, 24
	ಗ
	ಗಳುಡಿದ್ದಿ
	ಗಳುಳಿ ಸಂಜರಬ್ಜಯ ಅಣ್ಣ
	ಗಳ್ಳಿ ರೂಪಿಕುಲ
	ಗಂಗಾಧರ ದೇವರು
	ಗಂಗೀಂಜಿ
	ಗಜಕೆ
	ಗಂಟಿನಾಡು
	ಗಂಟಿಬಾಡಿ
	ಗಂಗಾರು
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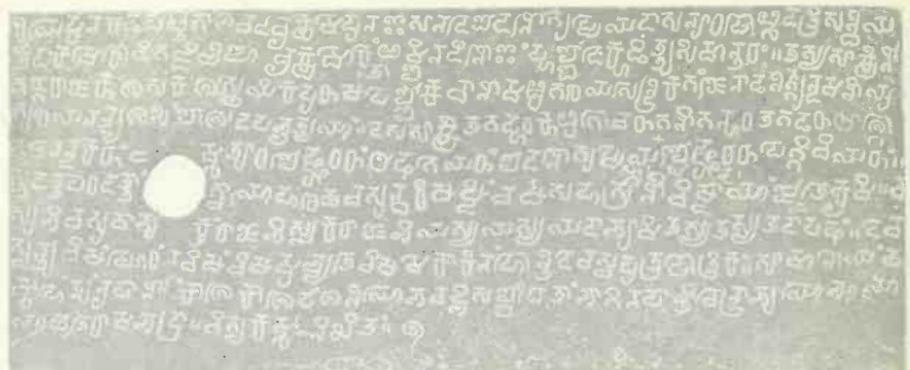
ERRATA

Inscrip- tion No.	English Summary	For	Read
2	line 2	‘taking Sāka 921 as expired’.	‘taking the cyclic year into consideration’.
51	line 1	‘The date and the name of the king . . . century A.D.’	‘The date is lost. Mallidēvarāsa and Hariharadēvarāsa were the rulers.
	lines 4 & 5	‘in the border . . . Gattabādi’	‘at the boundary of Gaṭṭabādi in Yaḍavanād.’
55	lines 1 to 4	‘However . . . period’	‘The record is in characters of the 11th century A.D.’
57	line 4	‘This Rudragāna . . . Nanjarāyapāṭṭāna’	Delete this sentence.
62	line 3	‘belongs to the . . . Duddharasa’	‘appears to belong to a Bāṇa family.’
68	line 4	<i>Arungaṭāvanya</i>	<i>Arūgīgaṭānvaya</i>
70	line 2	‘Rājendrachōla Koṅgalva’	‘Rājādhirāja II, the Koṅgalva’
72	lines 5-6	‘It is dated . . . A.D.	‘It is dated . . . which corresponds to 1058 A.D., December 24.’
76	line 4	<i>Kaṭakāchārya</i>	<i>Rāyakaṭakāchārya</i>
79	line 4	‘The <i>nakaras</i> . . .’	‘It is the charity of the <i>nakaras</i> ’.
80	lines 5-6	‘between . . . fort’	‘when several <i>nāṭus</i> laid siege to the fort of Mullūr which was, however, protected by the deceased hero’.
87	lines 1-4	‘As the names . . . subordinate’.	Delete this sentence
97	line 3	seventy	ten
98	line 2	“Taledēvasa . . . fullmoon day”	“Taledēvasa was the ending day of the festival of <i>Nandiśvara</i> , i.e., the full-moon day.”

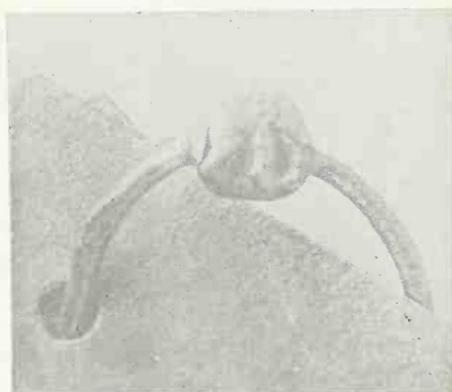
First Plate, back

Second Plate, front

Second Plate, back



Third plate, front

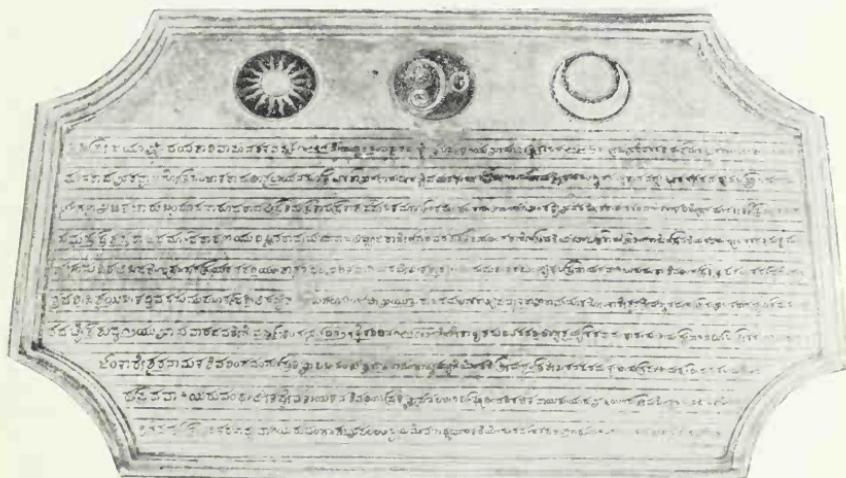


Seal

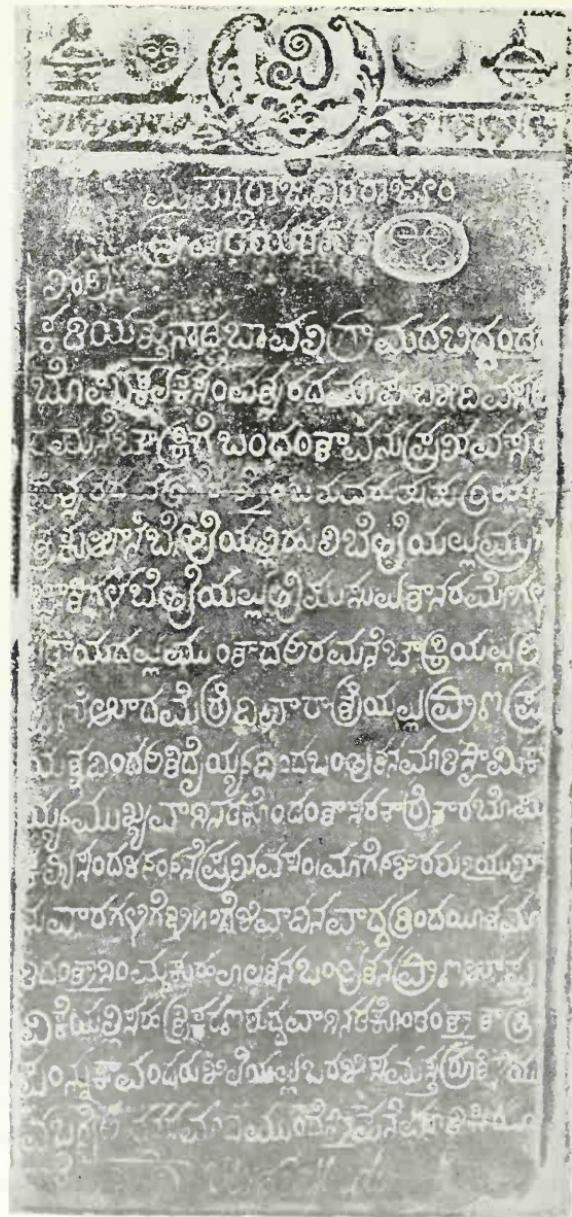
No. I—Badañeguppe grant of Avinita (continued). Mercara



No. 8—Brass plate in the wall of the Courthall, Mercara



No. 9—Brass plate above the front doorway of Ônkârêswara temple, Mercara

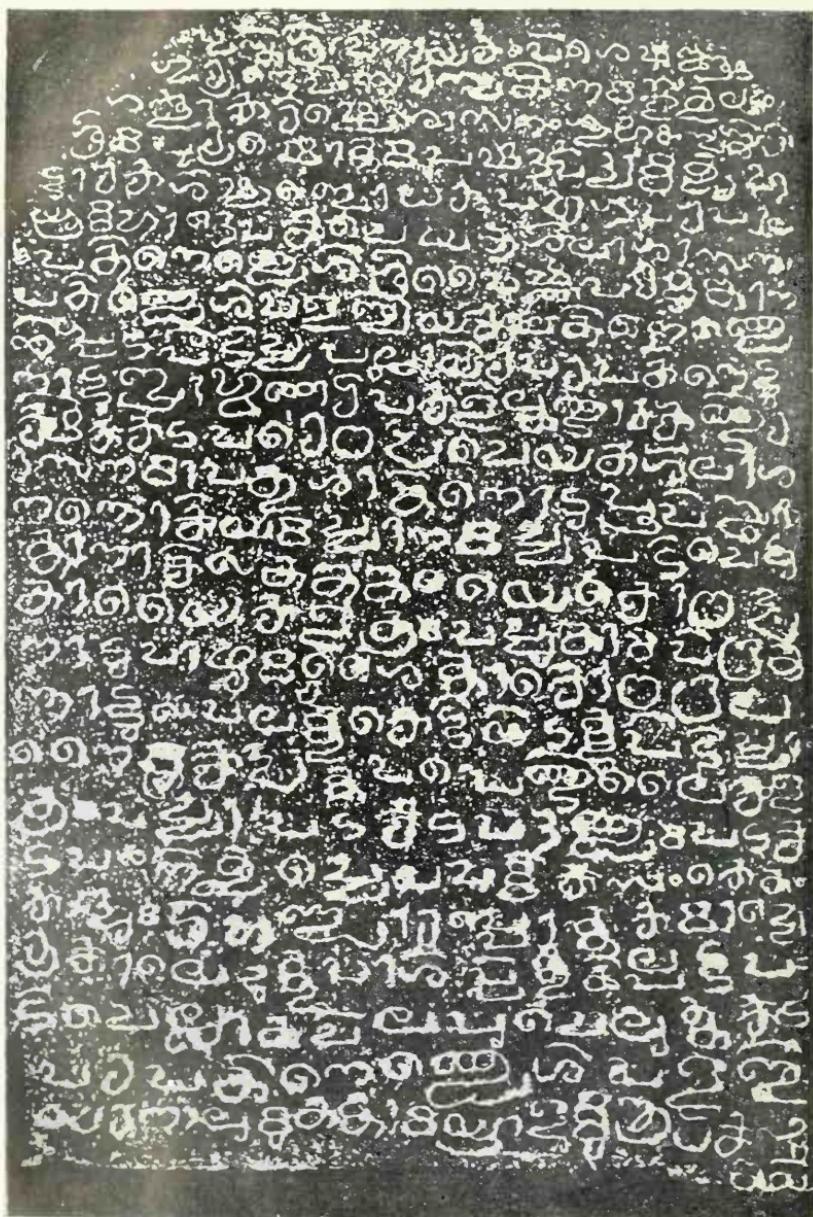


No. 13—Inscription of Virarājendra Vaṭeyar, Mercara

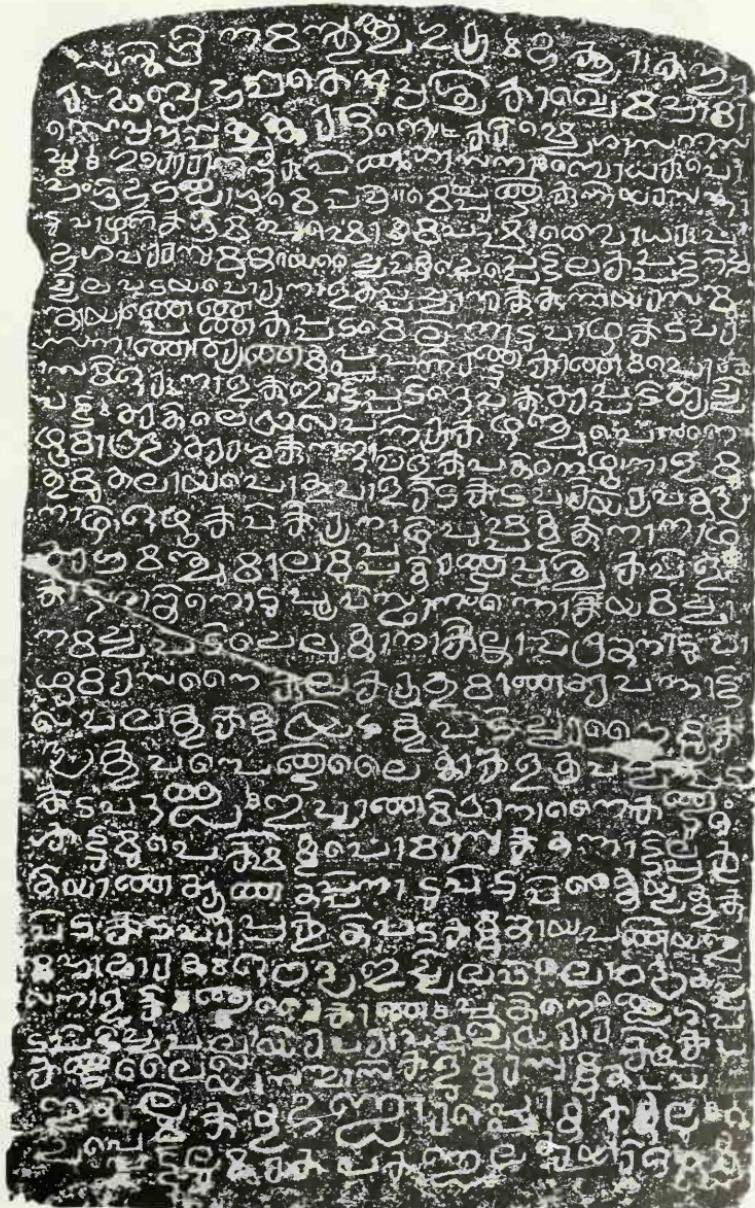


No. 19—Jaina epigraph, Anjanagiri

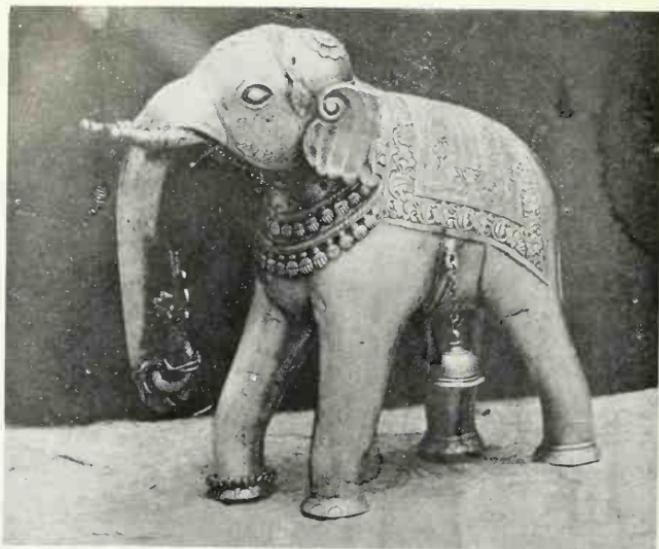




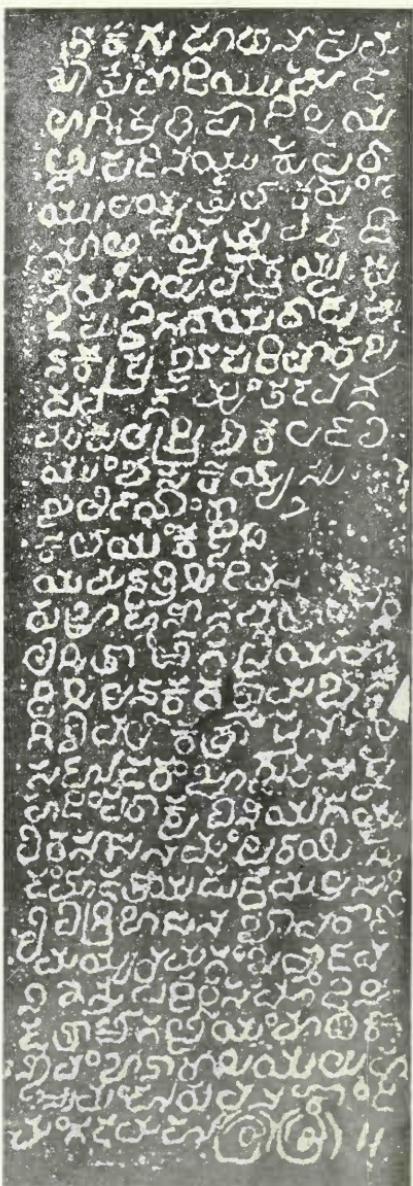
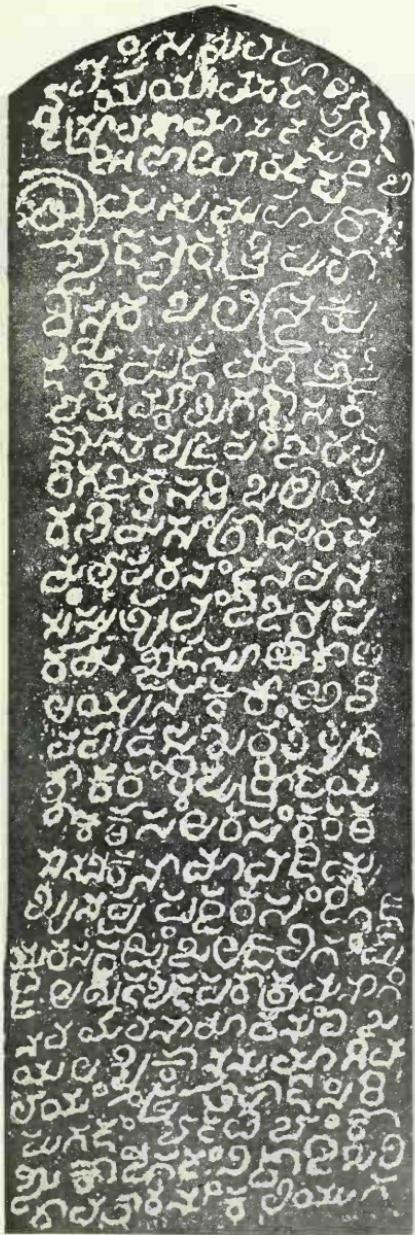
No. 20—Inscription of Bôdharôpa Bhagavar, Pâlûr



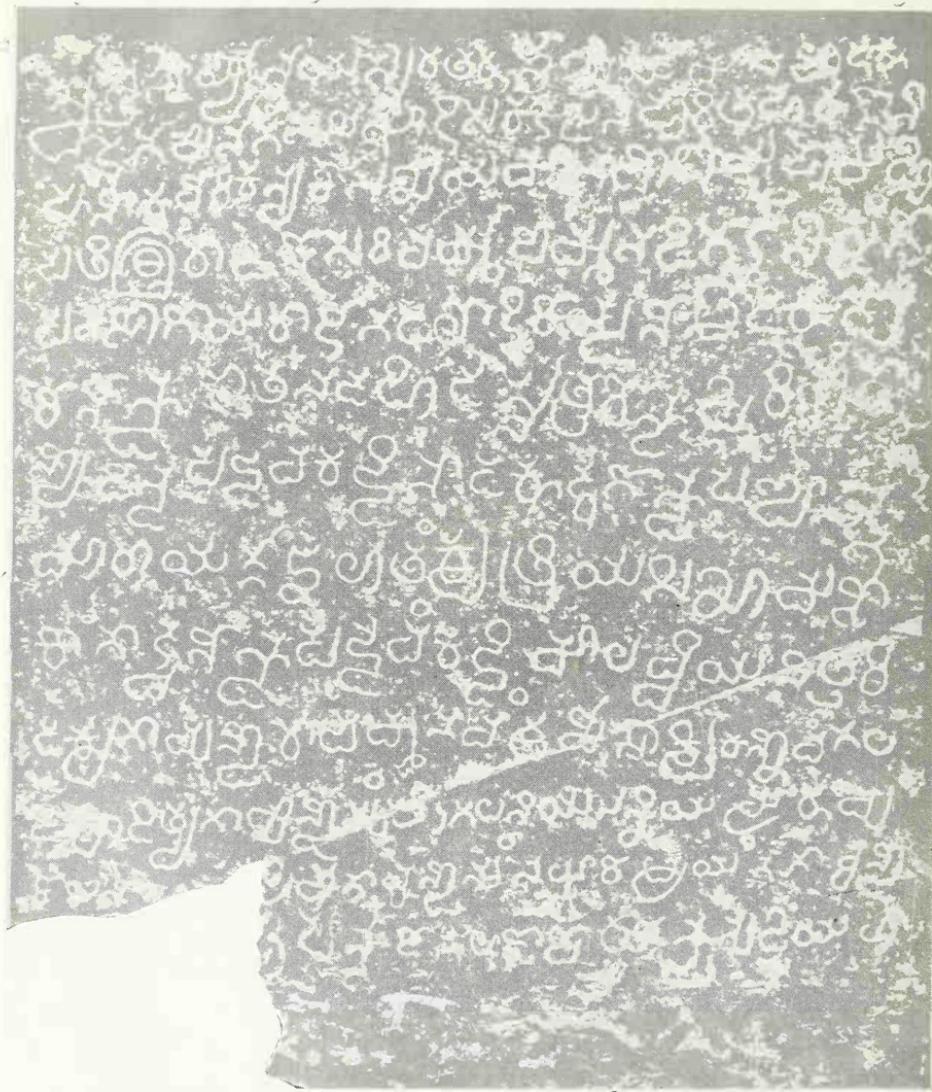
No. 21—Inscription of Bōdharūpa Bhagavar, Bhāgamaṇḍala



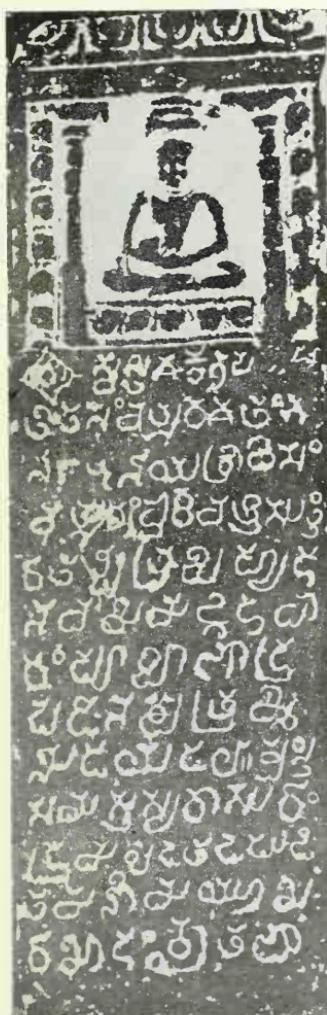
No. 26—(i) Silver elephant, (ii) Inscription engraved on it



No. 62—Viraśāsana of Duddarasa, Yedūr



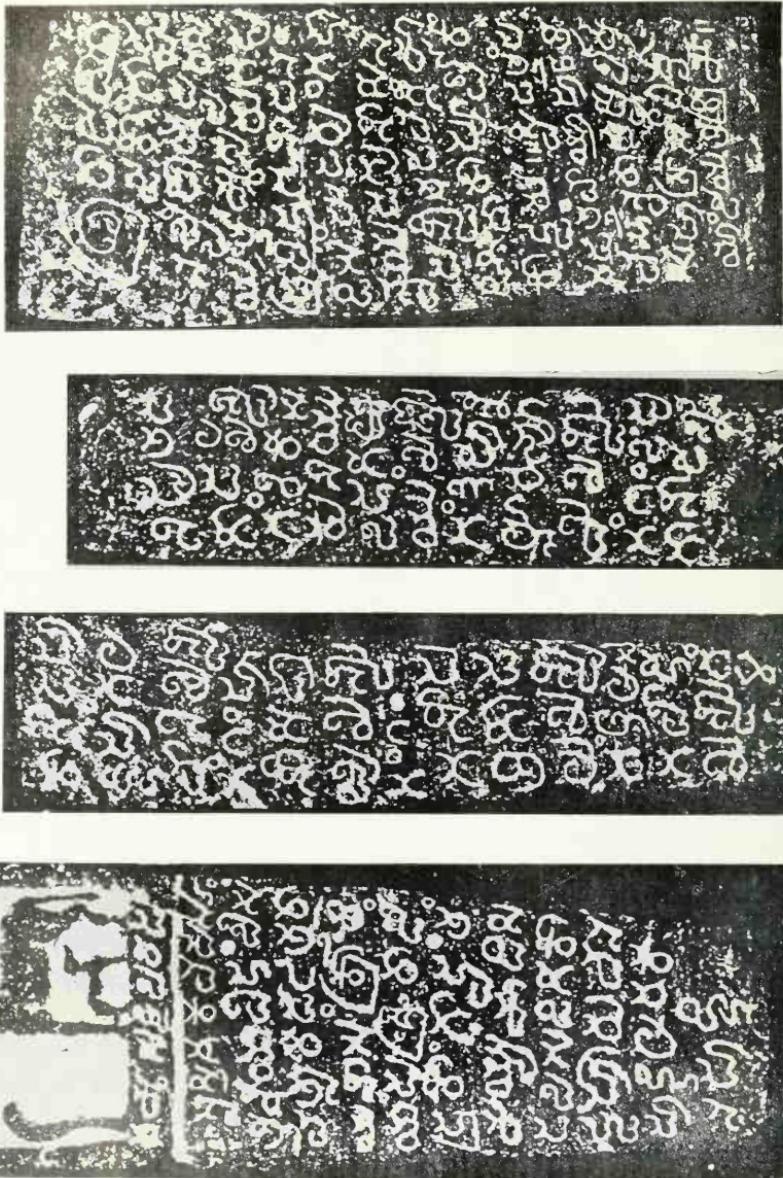
No. 65—Inscription of Rājakēsarivarma, Mālambi



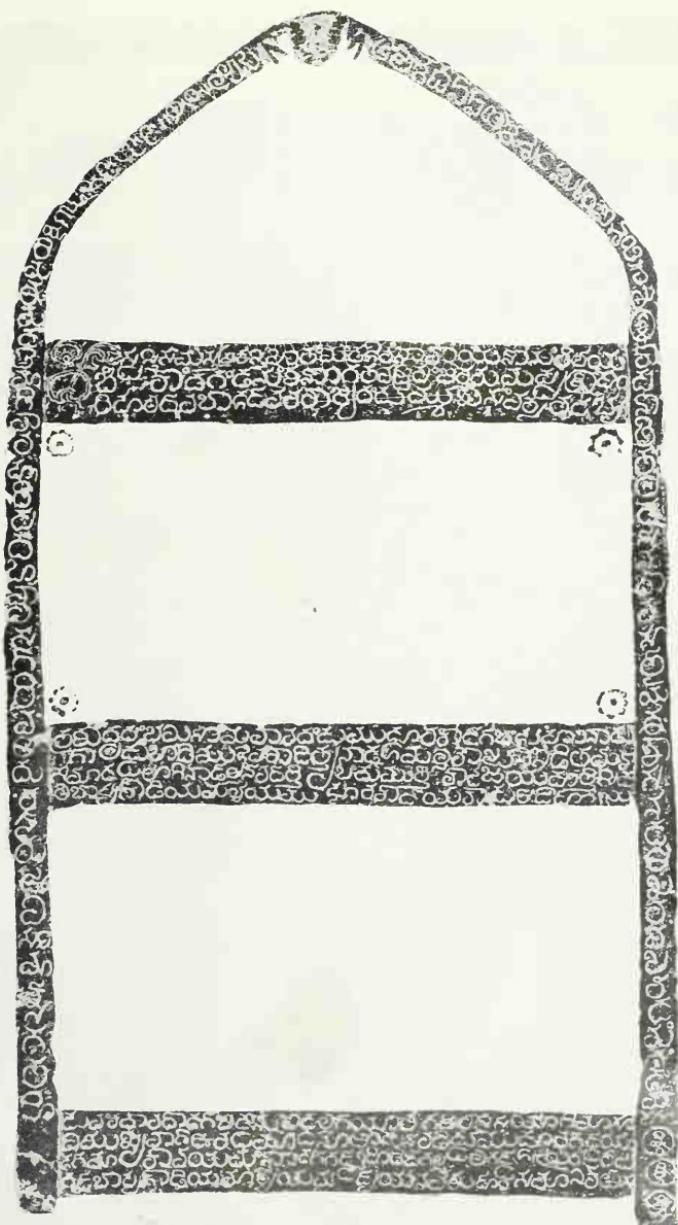
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 गदलंगर
 लघुरुप
 कष्टरुच
 वेन्द्रियर
 व्यापैसु
 द्विष्ठरुप
 गव्याहुत
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 त्रिष्ठिर
 द्विष्ठिर
 व्यापैसु
 द्विष्ठिर
 व्यापैसु

स्वप्निन्द्रिय
 रेतन्द्रिय
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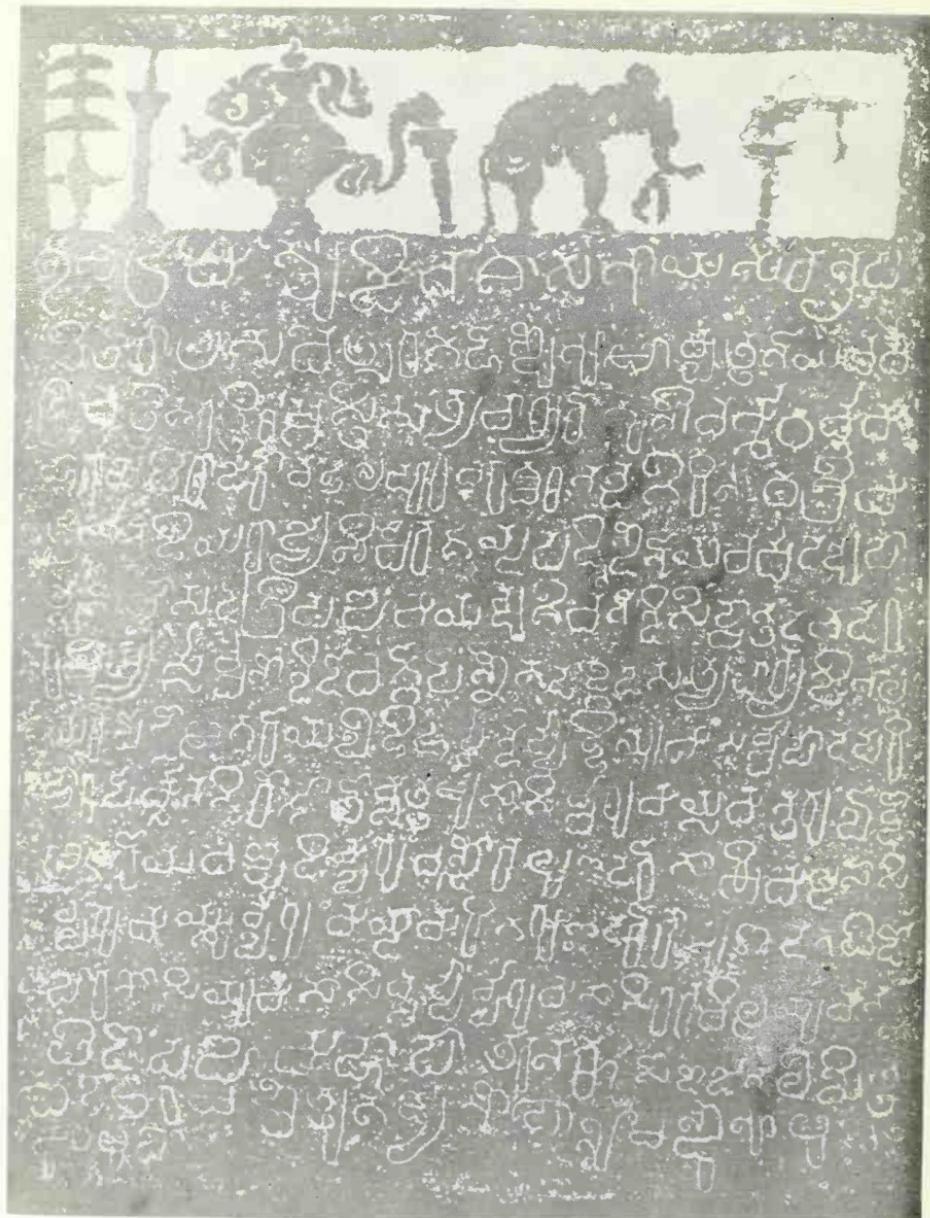
No. 71—Niśidhi of Guṇasenapāṇḍita, Mullūr



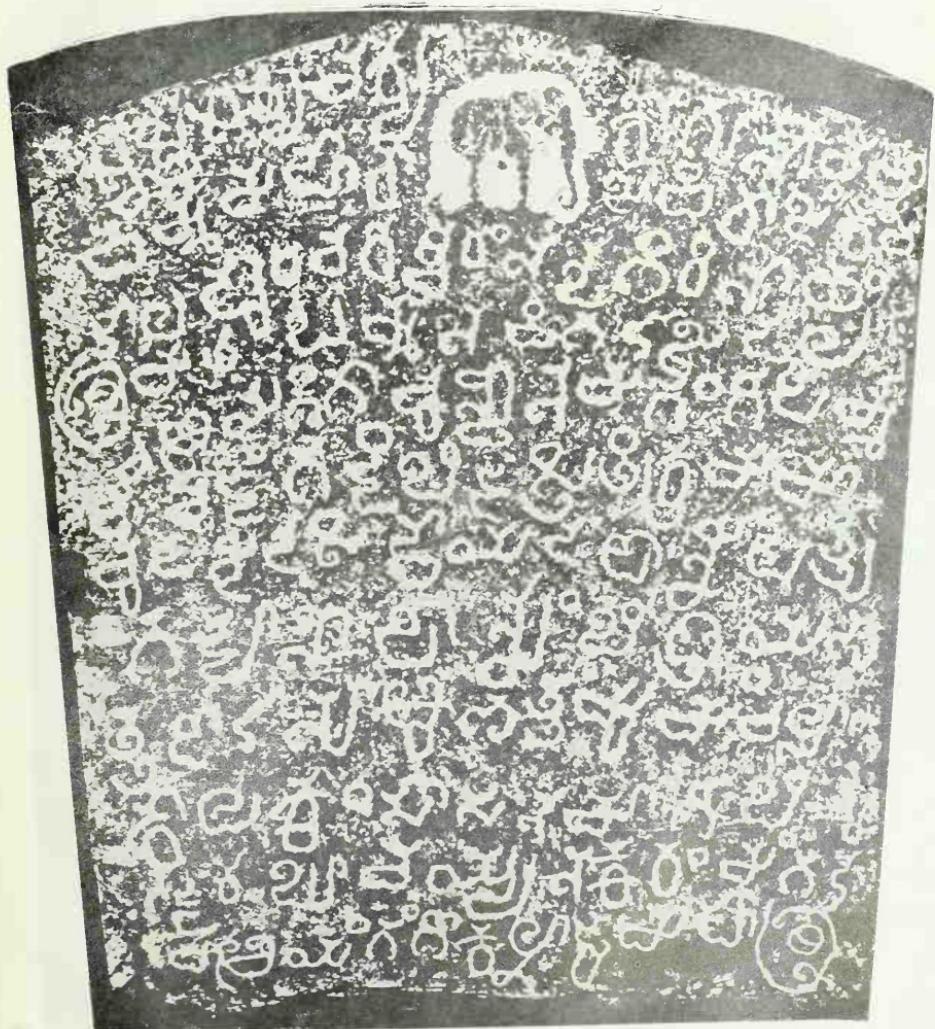
No. 72—Inscription of Rājēndra Konigalya, Muļūr



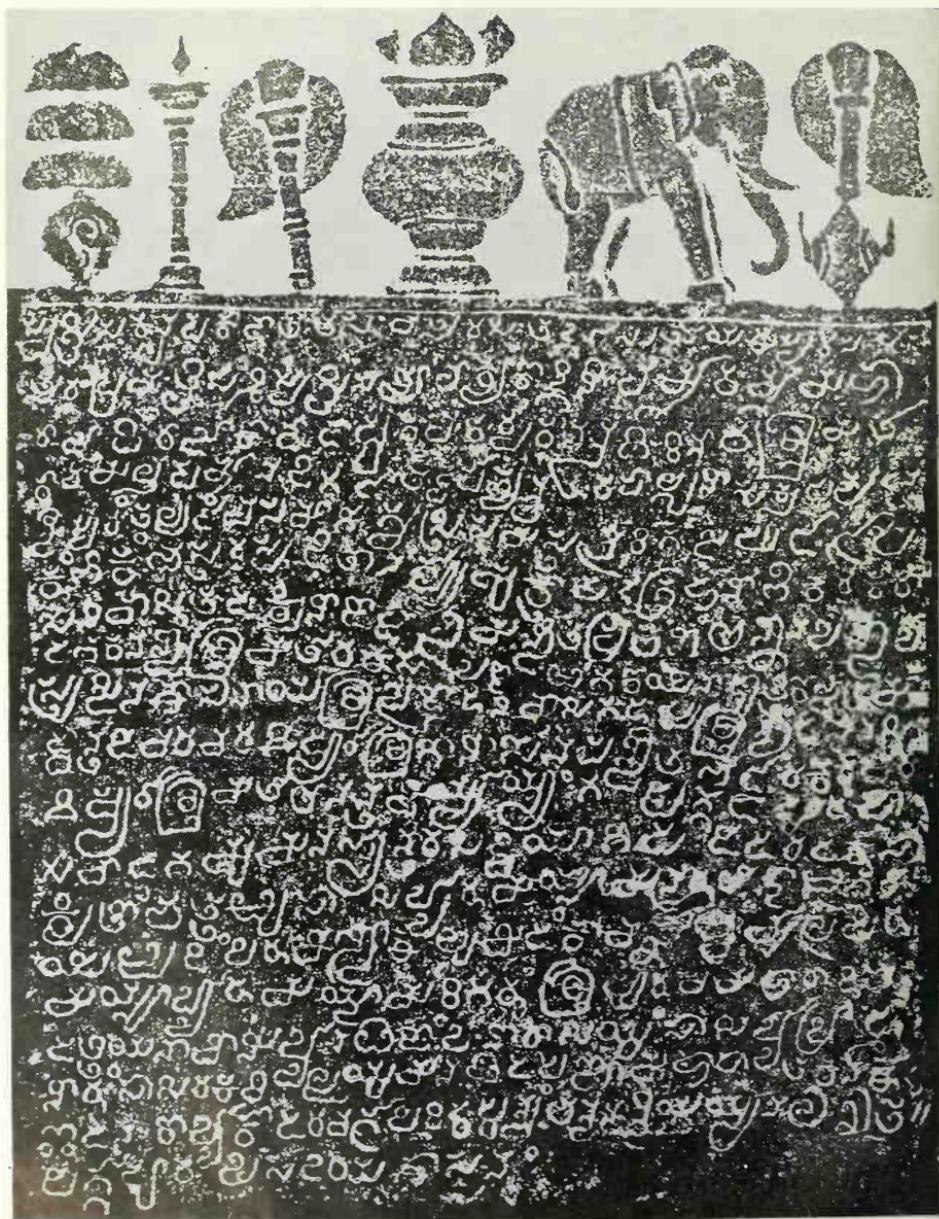
No. 80—Herostone of the reign of Changālva Hariharadēva, Mullūr



No. 96.—Inscription of Satyavākyā, Biljyūr



No. 97—Inscription of Satyavākyā, Kotur



No. 98—Inscription of Satyavāky, Peggūr



Metallic Seals of the Rajas of Coorg

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